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THE CHURCH IMPOTENT
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THE CHURCH IMPOTENT HERE IN EARTH

A Constructive Critique

ON THE

INEFFICIENCY AND UNPOPULARITY OF THE CHURCH

IN THIS HOUR OF THE WORLD'S SUPREMEST NEED OF GOD AND GUIDANCE,

WITH A PLEA FOR A RATIONAL READJUSTMENT OF THE RELATIONSHIP BETWEEN RELIGION AND THE RACE

BY THE

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'Thank God
for those who love the Faith
and
all His Creation
&
right merrily do service
radiating the
Sunshine of Love'

From the super frontal of the MARTYRS' CHAPEL
in ST PAUL'S CHURCH, *Avenue Road, N.W.*

FOREWORD—FORWARD

AMONG the pregnant and epoch-making issues born of this World War, significant and arresting is the deepening conviction, not only within but far beyond ecclesiastical circles, of the imperative need for a rational and practical Readjustment of the Relationship between Religion and the common everyday working life of the world, and therein the witness to a truer sense of proportion. The purpose, therefore, of this treatise is to give an intelligible exposition of the primary and predominant relation between THE DEITY and the Human Race as the motive of Religion and the essential basis of the Vocation of The Church as the Divinely commissioned WORLD-POWER in the beneficent progress of Humanity; to indicate where misapprehension of this relationship paralyses her Mission, excludes her from effective moral influence in World-wide movements, discredits her guidance in the resolution of Social, Industrial, and Economic problems, discourages confident co-operation by responsible classes of the community, and (to adopt her own phrase) alienates the masses from her ministrations.

The Church is constantly affirming that she is in the world but not of the world; it would be nearer the truth to say that she is of the world but not in the world. Until she realises her never varying relation, but ever varying interpretation of it to the world, the Church can have little hope of ever inspiring, still less of ever winning the world.

W. H. T. N. RAINEY

8 ADAMSON ROAD, N.W.
July 1918

POSTCRIPT

SINCE this book went to press the Archbishops' Committee's Report on Church Reform has appeared, stimulating not a little wholesome thought and evoking not a little discussion upon a long familiar and much-worn, if somewhat superficially handled topic. The causes therein considered of the inefficiency of the Church are, if not exactly original, so many and searching, and the reforms suggested so refreshingly practical, that this humble contribution might well have been withdrawn from publication, were it not that alike of the Report and of the criticism evoked it must be said *rem acu non tetegit.* Almost entirely the scope of the inquiry is confined to the Church *of England*, but it is irresistibly obvious to those whose outlook is not so circumscribed, that reconstruction, comprehensive and uncompromising as it may be, can effect little that will be salutary and permanent even in the religious life of England, so long as the relationship between the Anglican Communion and the rest of Christendom, as well within as beyond her geographical boundaries, is ignored, or regarded merely as a side issue, or—as has far too long been the case—allowed to remain a pious aspiration.

The British Church must face and accept the basal and inevitable fact of her existence and of her vocation in her war, what the British Empire has had to face and accept in her war—that she cannot stand alone, fight alone, conquer alone. Local, Insular, and even Imperial reforms and readjustment may rectify much; they may make the Church popular, they can never make her powerful. A League of Nations with a providential unity of operation in an essential diversity of co-operation is winning the Great War to-day; nothing can successfully or confidently prosecute the Greatest War of all Time without a League of Christendom.

W. H. T. N. R.

September 1918

SYNOPSIS

I (pp. 9-29)

THE witness of an ancient parish church to Foundations well and truly laid—Out of sight but never prudently out of mind—Structural disturbances usually arise from settlement in Foundations—Superficial remedies cannot effect fundamental reforms—Any examination into the inefficiency of the Church must penetrate to first principles—The Basal Law of the Universe—Its operation evolved from the Triune Relationship in the Deity, everywhere and invariably manifest in all creation—A study of the tricomposite Relationship in The Deity, of Whom all creation is an organic reproduction—Creation is GOD'S Visible Revelation of Himself in Majesty and Power, the Church is GOD'S Verbal Revelation of Himself in Purpose and Will—GOD is Self-existent but not selfishly existent—Both Revelations disclose that the physical world is called into being for man's progressive welfare, and reveal GOD in His primary and essential relationship to man.

II (pp. 30-44)

The degradation of the relationship between the DEITY and man, due to man's abuse of Power — A study of the Evil Genius of the Universe—Not a rival deity—His essential relation to GOD his punishment—Evil in the world a beneficent challenge to man—GOD'S providential transmutation of Satan's evil activities to man's beneficent progress—Man's sovereignty and GOD'S loyalty thereto—Disaffection towards GOD in allowing the War, or any other humanly determined catastrophe, short-sighted and untenable—GOD, the world's Chief Mourner to-day—The consequence of the Fall is the inevitable working out of The Basal Law—The Church, GOD'S answer to the Soul-cry of man—The need of vision.

III (pp. 45-74)

Nebulous Theology—Much Church teaching has no appreciable influence on life because it bears no intelligible relation thereto—Attempts herein at simple, practical definitions, *e.g.* Life, Grace, Power, Heaven, World, etc.—Natural and Supernatural life tentatively defined—No cessation of conscious existence at so-called Death—Unconsciousness in the dying is not mental disintegration—Death a wondrous Rebirth—Absurd notions of Heaven and Hell—A speculation on the conscious relation of the Spirit-Mind to us on earth—Their happiness or otherwise, deduced from a study of the Basal Law—Table-wrapping, mediums, and similar spiritualistic superstitions, wholly inconsistent with the Basal Law—The Basal Law makes inadmissible and unworthy of credence any theory that the departed Soul can indicate its presence through any material demonstration—" Spiritualism " irrational and spurious—The departed are fully conscious of our mental and moral activities, and possess an intimate relation with us.

IV (pp. 75-94)

The Church being a Divinely-created organism must operate consistently with the Basal Law—St Paul's definition of the Church—Mind must, amongst physical beings, express itself through physical Means—The Basal Law forbids more than one Church—The Christian dispensation a development of the Jewish, which was equally beneficently effected by the Incarnation, since to GOD all past actions are still going on, all future actions are accomplished—Conditions of membership of the Church have never varied, they are the same for Christian as for Jew—Fuller Revelation of Truth widens the obligations for service—In the Church uniformity of design is as wholly impossible as unity of purpose is absolutely essential—A divided Christendom makes the Church a discredited Oracle—Her vision of life too narrow and disproportionate; too exclusively concerned with the Verbal Revelation, and misvisioned as to the Visible Revelation—That " the world is very evil " is apt to be misleading unless " world " is rightly defined—The world not the realm of Satan and is much bigger than its evil—The world of Nature, human relationships and friendships, occupations

and experiences, are the sphere in which GOD is sacramentally disclosed to man—The Purpose and Will of GOD are the supreme attraction in life, the Majesty and Power of GOD, evident in Creation, are an incentive to co-operation therein, and to this the Church should project man's mind.

V (pp. 95-124)

The Church intended to be a Great World Power—Her demonstration of it incommensurate with her endowment of it, hence she has lost her hold on the people—Is her influence due to Power or Prestige?—Her commission from Christ one of Power, not plausible persuasion—A common misconception of Religion, for which the Church is responsible, shuts GOD up in our Churches and implies that He cannot be religiously known or perceived outside—Definition of Religion—Broken unity means inefficiency in the Church—Analogy of human body—Pentecost a demonstration of Power, not a soulless message of meaner things—An effective CHALLENGE TO THE WORLD—The Condemned Cell—The Asylum—The Workhouse Infirmary; a trinity of witness to superficial Religion—Great Britain rushing to suicide when the War broke out—The waste of Cure as against the economy of Prevention—Infant mortality—Squalid homes—Domestic incompetence—The conditions under which the masses live sterilise parental aspirations and are subversive of parental influence for good—The Church an efficient R.A.M.C.: a Reassuringly Acquiescent Mollifying Church—Superficially life more wholesome—A city of GOD on earth—Vision the secret of Power—Elisha—In Germany's vision lay its ambition and the subordination of all thereto—The challenge of War has recovered the sense of discipline—Nations submitted to discipline to combat a deadly Peril, to challenge which the World to-day is a Brotherhood in Arms—Is Unity only awaiting Opportunity?—Man by instinct a fighter; give him a war worthy his prowess—The "scrap of paper" not the cause, only the occasion of War—War the result of the collision of matured forces of economic life inevitably self-destructive if not rightly guided—Peace, or a Pause?—The hour of the Church—The World Forces steadying for a Great Emprisal of Co-operation—The Church must disclose her Vision—To what will the men at the Front return? Pre-war domestic, social and industrial conditions, or conditions more congenial to their new-found sense of the physical and moral—Clubs,

Guilds, social welfare agencies and other organisations, though elevating and educative are subversive of the Unity of Home Life which is the bedrock of National Life—Substitutes for home influences are inadequate and misdirected—The Church should inspire the community to readjust the wretched conditions of Home life—The worst divorce is that of children from their parents—To what end is the Church making plans ?—Social evils the spawn of environment—Useless and unfair to condemn existing conditions and facilities for recreation, unless provision is made for better—The public-house the working man's only congenial resort—Open spaces and large halls should be utilised for common public recreation—Home Unity never so necessitous to National outlook, yet never so parlous—Y.M.C.A. and Church Army Huts have accustomed the men to more wholesome recreation—His women-folk to be considered—Man and woman's social relationships need readjusting—Woman shares man's work, why not his recreations ?—The unfortunate relations between man and his toil —Uncongenial occupations—If Industrial disturbances are to be avoided, now is the time to prepare—Co-sovereignty between the sexes in Industry—With what more lofty Vision could the Church inspire the State than the readjustment of the Social, Industrial, and Economic conditions of life ?—To what Council Board more captivating of their devotion could the Church summon her laity ? —Waiting for a lead.

VI (pp. 125-146)

Definition and resourcefulness of Grace—Not a gift intermittently transmitted from Heaven—The analogy of the sun—Grace (like Life, Power, etc.) operates in direct ratio to the capacity of the human organism—Can operate independently of conscious co-operation—Affects the physical as well as the moral—Begins to operate in infancy, hence importance of early Baptism—The human mind a reservoir—Grace in a perverted mind is rendered beneficently impotent, hence importance of careful and systematic education—Confirmation the climax to child education for that measure of Grace which is essential to practical expression of moral values—Man's life experienced in three spheres, Home, Work, Play—Since Home influence and environment are primary and predominant, Home surroundings must be made conducive to the potentialities of Grace—Disproportion in the Anglican Baptism Service—Its

introductory "born in sin" repellent and misrepresents the fundamental relation between GOD and man—Man the object of GOD's Pity, primarily and permanently the object of His Pride—Obscured in the Service—Christ made child life (not necessarily baptised) the pattern of His kingdom—Parental instinct a truer guide than Mother Church—Baptism the dedication of child issue from parental union, the response to the prayers of Mother Church at their marriage—The guilt of the Race ought not to be the dominant note in her Religious adoption of child life—Man is instinct for good far more than the Church allows—The incentive to "Thy will be done" should be demonstration of GOD's Love not declamation of man's sin—The Nursery and its toys—The importance of the symbolism of Home greater than that of School life—Education a three-fold activity—Contingent for its efficiency on Vision and a true sense of proportion—Must not disregard man's Ultimate Destiny—Waste of Education in England—Education inimical to society in proportion as it is resourceful to vicious propensities in child life—Cheap and nasty substitutes for Home efficiency—Whitehall Education too narrowly visioned and circumscribed—Awaits a truer vision by the Church.

VII (pp. 147-171)

The finding of GOD is the passion of the Universe—The instinct common to rude as well as civilised Races—Truth is the science of GOD—It is the Divine Will that man should know the Deity—Truth not a succession of intermittently disclosed facts—Truth disclosed through knowledge and Faith—Where knowledge available Faith is misplaced—The Power of Faith—Knowledge a greater Power—Faith not exclusively a Religious faculty—Church exalts Faith disproportionately—Religion not exclusively a matter of Faith—Truth not a catalogue of independent facts—Simile of the jig-saw puzzle—Misleading differentiations of Truth and their consequent hostile relation—Science and all the 'ologies essential to the Great Picture of Truth which can never be effectively disclosed if they are excluded—The Church's conception of Truth too narrow and narrowing—St Peter's experience at the lake—Truth must be proportionately but not prematurely disclosed—Advanced teaching may imperil man and Truth—Will the men from the Front find the Picture nearer completion ? less jealousy among the teachers ?—Nature discloses the Majesty and

Power of Truth, the Bible the Purpose and Will of Truth—They must be presented in their essential and interdependent relation—The stimulating influence of God's Revelation of Himself in Nature—Man's instinctive appreciation of this demonstration of the Great Creator's Love—The Early Communion of the Man in the street—The Real Presence outside the Church—Our Lord's prudent withholding of too advanced Truth—The presentation of the Faith by the Anglican Church too precipitate and embellished for common assimilation—Its symbolism too occult—Religious privileges too exclusive in the Anglican Church and her menu too recherché for the masses—The tyranny of ecclesiastical fashion and of uncompromising uniformity sterilise ministrations and repel the masses—The need for Rationing—Controversial Religion unknown at "the Front"—Men of widely diverse creeds and characters are united in their war for the security of the world; will they be responsive to a Christendom whose militancy is largely directed against its own ill-disposed battalions?—Nebulous utterances which convey nothing and lead nowhere—If the masses cannot find God in church they will make gods of their own.

VIII (pp. 172-198)

The ubiquity and necessity of symbols—All Divine symbolism sacramental—The men at the Front have caught the meaning of symbolism—Will appreciate it in church if intelligible and inspiring—Religious ministration in war zone welcomed because presented in simple intelligible terms—Adaptability in our Lord's symbolism—Ceremonial symbolism in church out of proportion to Verbal symbolism—Discrepancies in literal symbolism in Prayer Book—Unfortunate subordination of Trinity Sunday—Teaching in church on the Majesty of the Blessed Trinity too scant and superficial—The Being of God transcends any manifestation of Himself—Who God is claims deeper homage than what He does for man—Disproportionate presentation of "The Faith"—Exaltation of Christ's humanity above His Divinity misleading to lay mind—Meaning of "Through Jesus Christ our Lord"—Home and School life misconceptions—The Sovereignty of God a truer inspiration in conduct than the Providence of God—*Quid pro quo* Religion—Sin disproportionately obtruded in church—A stroll in the country or Matins in church on Sunday—The beauties of Nature a real impulse to worship—The exhortation less likely to move to penitence than the Majesty

of GOD evident in His creation—Confession of sin without conviction of sin of little practical value—Desuetude of Family Prayer —Too little worship in the Home—Church provides none—GOD not only a Providence to be supplicated but a Majesty to be praised —The Te Deum as a guide to true proportion—Isaiah's vision ; contemplation evoking inspiration impelling co-operation— Heaven's Te Deum demonstrates the true perspective in worship —The principle of due proportion in faith and worship in respect of conversion of the Heathen.

IX (pp. 199-227)

The psychology of Prayer—Baby worship—Prayer must be intelligent—Man made in image of GOD, spends his time returning the compliment—How is GOD to answer prayers for mutually destructive objects by equally devout people ?—Perverted sentiment in War Prayers—Morbid views of the Divine Will wholly mistaken—Prayer to GOD to remedy social evils should more usually be prayer that we may be enabled to perform this obvious duty—Prayer Book misadventures—Poverty of scope and imagination in Prayer Book worship—Repetition and unreality— Services too overlapping and long drawn-out—Mischievous effect on children—Matins too hurried and expressionless—Place for the Still Small Voice—Surreptitious reforms by the parochial clergy— Lack of efficient leadership—Indiscriminate use of music—Need for liturgical training for clergy and organists — Misleading hymnology—Communion the most exalted expression of prayer— Holy Communion the Sacrament of Illumination—The need for illumination in Domestic, Social, Industrial and Public life—This Sacrament must be the popular Service—Out of reach as a Family Service—Sunday a day of Rest as well as Worship—The Sacrament should be the bond of Union, not the Sacrament of separation.

X (pp. 228-250)

The sovereignty of the papacy or The Sovereignty of Truth ?— Incapacity of the Church herein owing to her broken Unity—Unfolding Revelation held up thereby—That revelation was final at Incarnation a wholly irrational assumption—Truth constantly unfolding but cannot be authoritatively promulgated—The Voice of the Church silenced as to this—Unwarrantable substitution of

the Bible as the Oracle of Truth—The Bible is the product of the Church; its authority therefore cannot be superior thereto—The Bible the Religion of Protestants, but to what has it led them?—Only the United Church can interpret the Bible, which cannot, nor was meant to, interpret itself—Those who claim for the Bible the Sovereignty of Truth themselves impugn it—Lack of confidence in what the Church says to-day may lead to lack of confidence in what the Church said yesterday—The Bible is what the Church said "yesterday"—A united Christendom would not dispel the evils of our social order but would certainly demonstrate capacity to lead the way—Democracy and the Church's commissioned relation thereto—The need for a bold statesmanship in the Church—Service of greater moment than Services—Mutual service in Nature, and our Lord's views thereon—The need for the Power of the Holy Spirit in the lives of the laity as evidence of membership—Ministerial Grace not the exclusive possession of the clergy—Pentecostal Power available for all—Possessed in impressive degree by many not episcopally ordained—Refusal to recognise these ministerial Gifts a serious handicap to the Church in which a vast amount of power is running to waste—Nonconformity due largely to unwillingness of the Church to recognise any spiritual ministration outside the Three-fold Order of Clergy—Men and women endued with "the Spirit" must express Him or peril their soul—Place for the Evangelically gifted Pastoral side by side with Order in the Church—The expression of Pentecostal Power demands a freedom not admissible in routine ministration—An Order of Preachers—To the clergy the Gospel of Salvation, to the Laity the Gospel of Service—A Christendom united in Determination—A common Foe made common action possible in the world-war, cannot this be achieved in Christendom?—The power of the Church in the past—The Sovereignty of Truth is the Sceptre of Power—Wanted, a united Crusade in Christendom—A Dream.

NOTE.—The term *Church* being applicable to (1) the building in which GOD is worshipped, (2) any specific branch of Christendom, or (3) the whole of Christendom, the precise use of the word in this book must be determined by the context.

I

For some years it was my privilege to be the custodian of one of England's many stately and historic churches, the pride of an old-world country parish, a venerable and widely-venerated shrine. Whose luminous inspiration, whose prescient mind, whose dextrous handicraft, gave majestic and symbolic expression thereto, are veiled in the far-off mists of time.

> "Who builds a church to God and not to fame,
> Will never mark the marble with his name."—*Pope.*

There for nearly a thousand years it has witnessed to the faith and hope, the joys and sorrows, the coming and passing of generations who now discern the Light from out the shadows of its hoary walls, wherein, age after age, were lifted holy hands in sacrament and praise, in prayer and high oblation. Quaint stories have weaved themselves around her, thick clustered as the ivy garb which robes her, and which, were she the subject and not merely the symbol in this sketch of things, would claim a place herein. One I cannot forbear to tell. There is a tradition that when the ivy on the tower reaches the top of the spire the world will come to an end, but there is little fear of that so long as the churchwardens keep the tendrils well within bounds, and the older inhabitants are meticulously vigilant to see that they do so. It is

natural that a church with so long a history should have wide associations, and a church so beauteous many visitors. Seldom a day but I came upon them absorbed in its many-sided attractions; students who came to study its graceful symmetry, artists who came to catch the glow of "its mingled strength of light and shade," while travellers who broke their journey to wander in the old church where their forbears for generations had worshipped, were engagingly reminiscent of bygone days. Arch and column their inspiration, corbel and finial their fantasy, tomb and brass their suggestiveness, all had to offer to those who came to study if seldom stayed to pray.

But one feature of that history as well as sermon in stones, symbolic beyond them all, attracted the attention of none; for them it had no interest and they for it no use, or so they would have said. Yet it was never beyond claim to my care even though it gave no cause for concern; never the object of disquiet it was often the subject of discourse. For what would that ancient pile have become had the FOUNDATIONS not been well and truly laid, ill-proportioned or unequal to the burden of the centuries, whose change and decay one saw on all around yet not thereon? Its stately symmetry, its well-proportioned grace marred where time had only enhanced them, its age-long witness to Eternal Truth, broken in symbol where symbolised in unbroken continuity.

Let the Foundations be strongly laid wrote Cyrus with the prescient mind of the statesman in his decree concerning the building of the House of GOD at Jerusalem. But had that warning been disregarded

and a subsidence of the Temple spread consternation in the community, confidence would scarcely have been restored by an asseveration that the stability of the building could be secured if the fissures in the walls were cemented, the pinnacles gilded, and dislodged roof plates readjusted. Does no such parallel obtain with us to-day?

It is popularly alleged (and penitently admitted) that the Church is inefficient, and if that be true the mischief cannot be merely superficial; indeed those whose testimony may not lightly be disregarded, recognise that it goes very deep. Yet it is sanguinely assumed that when a coat or two of paint and a layer of plaster (so to speak) have been applied, the overgrowth of weeds cleared from the buttresses, and the windows cleaned, all will be well. Committee and conference can solemnly debate the merits of continental over English craftsmanship, pre-reformation authorities on the correct vesture of the artificers can be marshalled for comparison and carefully considered from the requisite six points of view, the fungoid growth (long recognised as a stumbling block to the popular assemblage at Divine Service) outrooted and remorselessly burnt in the market-place; while a striking scaffolding to the rusty weather vane, well known to misdirect the short-sighted to the playing field instead of the praying fold, will focus the attention of the passing crowd and afford abundant scope to the youthful and more agile prentices, instinct rather with zeal than perspicacity. Thus overhauled, the efficiency of the church will undoubtedly be assured and the popularity of the church permanently secured.

But aspiration is not always inspiration, and excrescences are not prime causes, nor will superficial remedies effect structural reforms. Let us excavate deeply that we may investigate thoroughly; it will not be time nor labour in vain, the hire is worthy of the labourer.

Whence is the Church and what? What her vocation and why? The many religious communities into which Christendom is segregated, is evidence enough that these are questions which admit of no answer universally admissible and uniformly acceptable. There be definitions many as there be "churches" many—geographical, theological, illogical and fanciful, but beyond what is expressed in the Creeds, which is so indeterminate as to admit of varied and conflicting interpretation, the Church has never defined herself. There is, however, one infallible test of any claim to unimpeachable authenticity and unfaltering allegiance, which leaves no room for doubt as to her identity, for misapprehension as to her vocation, or for despair as to her capacity. That test is The Basal Law, and to demonstrate the principle and practice of that Law comprehends a wide range of time and indeed takes us beyond it. We must get to the Foundations, uninteresting though they be perhaps to all except those whose stewardship they are, for they are essential to a true appreciation of the building.

God, being prior to Creation Sole-Existent, is the Source of all things, and therefore of all Law operating therein. Being Sole-Existent God must be Sole-Original, therefore Creation must be a reproduction of Himself in principle, though of course immeasurably

inferior in degree. That of man alone it is declared that he is made in the Image of GOD does not necessarily exclude all else, it may mean no more than that man is possessed of moral consciousness. It is identity of all creation with GOD which probably gave rise to Pantheism, though it need not follow that because GOD can be disclosed in His works, therefore His works are Himself, an extraordinary unsettlement of the sense of proportion scarcely conceivable to-day. Since GOD is ONE there can only be One Law, for a second Law would demonstrate imperfection in both, which is impossible with Divine Law.

> "One GOD, one law, one element,
> And one far-off Divine event,
> To which the whole creation moves."—*Tennyson.*

Since GOD is Perfect He must be Invariable. The uniformity of GOD is His simplicity, His simplicity is His charm. Not only is He the same everywhere, He is the same and everywhere; one can perceive Him in His lowest as well as in His highest visible creation. Since the Basal Law emanates from GOD it must be perfect; since He is the Original and Ultimate of all creation it must be universal, and since He is Invariable it must be immutable. It is revealed to us that GOD is a Tricomposite Being, hence the Basal Law must operate consistently with the Triune Principle in the Deity, so that—

THE TRIUNE RELATIONSHIP IN THE DEITY

determines

THE BASAL LAW.

Let us recall what has been disclosed to us of His Being and Attributes :

GOD

SOLE-ORIGINAL . SELF-EXISTENT

OMNIPOTENT . OMNIPRESENT . OMNISCIENT

WAS

SOLE-EXISTENT

IS

MIND	THE BEGINNING	RATIONAL
	OF	
MOTIVE	ALL CREATION	POTENTIAL
	AND	
MEANS	THE END	INSTRUMENTAL

UNITY IN TRINITY

CO-EQUAL . INCOMPREHENSIBLE . CO-ETERNAL

INFINITE . PERFECT

ETERNAL

I AM

The Deity is usually expressed in terms of such attributes of Himself as are known to man. The most expressive is JEHOVAH, the Hebrew name for GOD ; written, but out of reverence for ITS Ineffable and Mysterious Character, never pronounced,—Adonai, which means " My Lords," being substituted for it orally. Others are Eloi or Elohim, from El the Strong ; Shaddai the Self-Sufficient ; El-Sabbaoth, the Lord of Hosts ; Jah, GOD. Among the Persians the Name is Εορυ, the Arabians designate HIM Alla, the Egyptians Θευθ. Christians, to whom as a Trinity He is more fully disclosed, speak of Him as Father, Son and Holy Ghost, operating on the Universe as—

CREATOR
of all things Visible and Invisible,
DETERMINATOR
assigning thereto their Purpose and Destiny,
OPERATOR
energising all to that end.

THE DETERMINATOR, or WORD (MIND) of GOD, is the only Person of the Triune GOD Who has been manifested in human nature to the human race, having become Incarnate in CHRIST.

CREATOR. How inexpressibly inadequate are the feeble terms available for expressing the Infinite, how little do they convey to us Who He really IS, and His all pervading Majesty! Although the functions of the Creator are less subtle and more spectacular than those of HIS Divine Co-Operators, since they are ceaselessly evident to our senses of sight and touch in their varied operations and ingenious ramifications, how extraordinarily apathetic and unimpressed we are by the Matchless Activities of the PUISSANT ARTIFICER of THE UNIVERSE! We distinguish and differentiate classes and spheres of Nature's grand discordant harmony of things—mineral, vegetable, animal; yet there is no chasm in the operations of nature, each passes into other by mutual reciprocal and almost imperceptible gradations, the highest parts of the lower ascending slowly out of their order to fill the receding in the lowest parts of the higher, all moving in a wonderful order and unfolding a beautiful and related whole, dovetailed and compacted by Matchless Perfection, Man the crown and yet the great imperfection of it all! Into his lap is poured

all the abundance evolved from this inexhaustible storehouse, at his feet are laid all the resources within this power-house of Majestic ingenuity. Familiarity is said to breed contempt, certainly it often breeds indifference. That we can comprehend nature's complex and prodigious operations is impossible, that we can do so more intelligently and self-beneficently than we are inclined to do, and ought to do, is manifest. The ancient sculptors and painters always designated their Jupiter with an aspect of placid and tranquil majesty, but with an attitude slightly bending and inclining forwards as in the act of looking down upon the whole universe to see what man was going to make of it; the Divine Creator looks down in winsome Love *to see what it is all going to make of man*! The great Designer of this world and its creative system has not left Himself without witness therein of the destiny ordained for man, and the method designed for its achievement. The further we advance in knowledge the more we apprehend the beneficent purpose regulating and unfolding the apparently endless, complicated, multiform operations of The Creator, Who has prescribed to Himself one Eternal and Immutable principle,—that of the highest ultimate happiness by the best possible means.

DETERMINATOR. That the Universe is the conception and creature of Mind is evident, and that the Mind operating therein is perfect is also obvious thus far, that we can discover no imperfection therein, where His purpose is not violated. It is safe to say that what we think to be imperfection in Nature is rather imperfection in our mental capacity to understand her. The Mind Who operates a perfect Creation

must Himself be perfect. The Mind ordering the Universe also must be Omniscient, for since He ordains all, He must know all. It is sometimes complained that in *fore*-knowing all, GOD is unfair to man in allowing the misfortunes which happen to man, but THEN and NOW, HERE and HEREAFTER and so on, are intelligible terms when applied to the things of time and creation, but wholly inapplicable to Him who lives in an ETERNAL NOW. He is Omnipresent and to an Omnipresent Being all *past* actions are still being done, and all *future* actions are accomplished. He must also be Omnipotent because knowledge is power, and if He knows all things He must be All-Powerful. Again, the Bible declares that GOD is Just, and Nature clearly demonstrates Divine Justice. Nature has no favourites and knows no preferential tariff; rewards without favour and punishes without fear, hence Nature is a reliable teacher in that in her operations she presents a perfect sense of proportion, evolved from a Mind perfectly Just. GOD'S Visible Revelation demonstrates Him in Majesty and Power, and His Verbal Revelation demonstrates Him in Purpose and Will; the latter tells of His Majesty and Power, and in the former His purpose is inferentially if insufficiently descernible, and if purpose is there we must admit a Will. We have already recalled that in the operations of Nature there is a continually evolving process by which the lower elements ascend and become absorbed into the higher elements, and that never capriciously. The elements in Nature therefore are designed purposefully, and since this contribution from the lower is resourceful to the higher whilst also enhancing the value of the lower,

it is clear that the purpose in creation is Beneficial; and since this ascending resourcefulness reaches upward to man, Nature is beneficial to man. Now a beneficent emotion is evidence of favour, but when it is so unbounded as in Nature clearly is the case, the motive cannot be less than Love; and since all the excellencies of the Deity are perfect His Love must be perfect. Purpose necessitating Will, His Will must also be perfect; and again this is declared to be the case in the Verbal Revelation. Since Love in the Deity is perfect and in man his highest happiness, the Deity is man's perfect Example, so that if man would know Love he should know GOD. Thus we see that Matchless Perfection in Design is accompanied by Matchless Love in Purpose.

* ENERGY. Neither Design nor Purpose would avail anything without the power to unfold it. Again, our terms fail us because the Holy Spirit is inexpressibly more than an energy, and certainly more than an influence. The Holy Spirit is GOD, and in common with His Co-Operators is Omnipotent, Omniscient, Eternal and Perfect, etc. To speak of Him as "it" is lamentably derogatory to That Ineffable Being. He is the Source of Life, all life in all Creation and in every sphere, the life no less of the insect or blade of grass than of the highest Celestial Being, the life of devil as well as Angel, of man good or bad. Nothing can operate apart from Him. At the Creation all was motionless until He energised it. Not only is He the Source of all physical life, He is the Source of all Intellectual life. In the Verbal Revelation we are told that after the intromission of the Holy Spirit into the Apostles they spoke

languages of which previously they were ignorant, and endowed them and others with extraordinary intellectual activity. He is the Source of power, and all attributes of the Godhead being perfect, His Power must be perfect. Perfect in power He is also the Source of and perfect in Truth, and since Truth is power He is perfect in Intellectual as well as physical power. And since He is the Source of Truth He is the Perfect Teacher of the Universe, so that all man knows He knows by the Holy Spirit. Thus we see that to Matchless DESIGN and Matchless MIND is allied in the Trinity, Matchless POWER. And all is expressed in PERFECT LOVE.

To declare GOD indefinable and make laboured efforts to define Him savours of incongruity, but that is not quite the case, because GOD is definable and permissively so, in so far as He has deigned to disclose Himself. Moreover it is less the Deity Who is defined than His Attributes or such of them as He has Himself revealed. To assign attributes or functions specifically to either Person of the Blessed Trinity is a necessary concession to the limitations of human intelligence. Speaking of One Person of the Trinity as The Creator or Designer of the Universe, must not imply nor suggest that His Divine Co-Operators did not engage therein, or that He Himself is beyond the sphere of Mind or Energy. Design, Purpose, Power must in some way be common to all Three Persons (for Each is GOD) and the co-operation of the Other Two Persons is inseparable from the operation of the One. For example, at the Creation the Spirit moved over matter which was formless and void, but on His energising matter, Form and Order as

well as Life were introduced, and doubtless simultaneously responsive to indistinguishable co-operation by the Triune Godhead. Probably it is near enough to incomprehensible Truth to say that Each Person being independently existent, GOD is essentially a Trinity, and all Three persons being interdependently related, God is essentially a Unity.

Creation then being a reproduction in essence of the Tricomposite Relationship in the Trinity, may thus be expressed :

MIND—(or Soul)
The Faculty of
Perception . Appreciation . Comprehension . Sensation
Rationalisation . Determination . Direction
Communication, Co-operation, etc. ;
operating through
MEANS—(or Body)
The Instrumentality,
Diversely and Appropriately fashioned
for SERVICE,

In Celestial creatures	*In Terrestrial creatures*
Form and differentiation, symbolised as	Physical elements mutually interrelated
ANGELS, POWERS, PRINCIPALITIES, DOMINIONS, THRONES	MINERAL, VEGETABLE, ANIMAL ORDERS
In Ascending gradation of Rank and Glory	In Ascending gradation of capacity and purpose.

Energised by
MOTIVE—(or Spirit).
Hence, all creation visible and invisible is
MIND ENERGISED BY MOTIVE OPERATING THROUGH MEANS PROGRESSIVELY.

The Basal Law being Universal operates in all Creation, Celestial and Terrestrial, and in every sphere of activity therein. Being Immutable it operates without variation of principle, and being Perfect

operates infallibly; any defective issue is in the element or combination of elements, not in the Law. Not only is the Basal Law identical, *it is identifiable* in all Creation.

An Animal is a tricomposite creature—MEANS, a physical organism of flesh and blood instrumentally subservient to MIND (in the lower animals, called instinct though sometimes approximating more or less closely to Rationality) energised by MOTIVE (or LIFE).

A Tree is a tricomposite creature—MEANS, a physical organism of trunk, branches, leaves, etc., instrumentally subservient to MIND (the lower creation obviously is subservient to a controlling mind) energised by MOTIVE. The Destiny of Animals and Plants varies, but all are in some way contributive to the welfare of man.

But the Basal Law operates in all spheres of activity, *e.g.*, *a locomotive* is a tricomposite organism when in operation—MEANS, a mechanism appropriately constructed and instrumentally subservient to MIND (the brain of the engineer, etc.), energised by MOTIVE, —steam, petrol, etc., and its purpose is well known.

These are things in common observation, so that

THE BASAL LAW OF THE UNIVERSE
IS
MIND ENERGISED BY MOTIVE OPERATING THROUGH MEANS

Studying then the Bible, GOD'S Literal Revelation together with Nature His Book of Visible Revelation, we can discover something of the potential

relationship in the Divine Trinity; sufficient to edify our mind, insufficient to justify our presumption. The Visible Revelation discloses GOD in Majesty and Power, the Verbal Revelation disclosing Him in Purpose and Will. These express GOD'S essential and providential relation to man. Also we have recalled that the Deity is disclosed to us as The Creator, the Determinator, The Energy of the Universe.

The principle of existence inherent in GOD, being common to and identifiable in creation, and the basal law operating invariably therein, we can discover (remembering that finite analogies have their limitations) something of that principle by a study of the potential and differential relationship in the tricomposite organism, Man. We know that man is a mutually interrelated and interdependent tri-unity commonly called Body, Soul (or Mind) and Spirit. But he cannot be regarded as a physical element into which mind is subsequently installed, upon which Life subsequently operates; doubtless the moment of physical embryonic formation is the moment of mental intromission and energetical activity, the three elements therefore cannot be differentiated chronologically. Nor can they be differentiated locatively. The physical Body of a man is a material element, capable of definition and location, the Mind (or Soul) of a man is an invisible faculty not adequately definable, whose location and complex range of expression are indeterminable (the mind is said to reside in the head) whilst the Spirit of a man is not only an invisible energy but is wholly beyond adequate definition and location. We can differentiate this threefold relationship potentially.

For instance, when you think of a man as robust or handsome, you think of him as a physical being; his mental and spiritual elements need not enter into your visualisation of him, though you know he must be possessed of both, and that all three elements are inextricably and inexplicably united and related in one being. Again, when you think of him as a genius you think of him as a mental activity; you need know nothing of him physically or spiritually; that is immaterial to your conception of him. Again, if you think of him as a man of commanding influence or magnetic power among his fellows, you can do so without any regard to his mental or physical personality, but which ever way you visualise him, he is in each case the identical Mr So-and-so; you neither confound the elements nor yet divide the substance. Thus you may, though only dimly and very imperfectly, discern the inherent principle of existence in the Deity. If observation does not entirely demonstrate it (and of course it cannot) revelation does not contradict it. To One person in the Tricomposite Deity is ascribed the physical and instrumental organism, to Another the mental operation, to Another the vital energy.

This principle is inherent in all creation; Nature is wholly conformed to it as far as we can see, certainly we can discover nothing therein to controvert it. Hence if a *child* asks me, as often enough he does, what God is, I tell him at once, and do so from the handiest object,—a mechanical toy, a clock, a bird. If the last I should say GOD is Three Persons all in one Being; Father, Son, and Holy Spirit (nothing will induce me to say *Ghost* to a child, it has such repellant suggestions); then I illustrate by a

bird, thus: the Father made its little body, painted it those beautiful colours; the Son (not the sun in the sky I am careful to say, because a child's mind is easily confused, and he thinks in terms of things he knows best, but GOD the Son) teaches it what to sing, and The Holy Spirit puts life into it so that it can fly about. If I illustrate by a mechanical toy, I say the Father made it, the Son tells it how to move about and the Spirit makes it able to move. If he reminds me (as he is sharp enough to do) that a man made it, I remind him that GOD made the man and showed him how to make the toy and made him able to do so, so that really GOD made the toy. You may regard this as a simple way of "shutting him up"; so it is but it is much more, it is a simple way of opening him out; it opens his little mind and puts him on the right track at the start of things. Thus he will learn to associate GOD with everything, and I think that simple way of putting things is as helpful and conveys as much to child mind as anything to be found in the Catechism or in children's religious primers. And it is as grand as it is simple, but the simplest things are the grandest.

So it is with GOD. Incomprehensible to all but Himself, He is perceivable by the tiny child mind. He can be disclosed everywhere, illustrated anywhere, is undiscoverable nowhere. Nothing in creation but reveals Him, the "family likeness" is unmistakable. If a *man* asks me what GOD is I tell him I do not know, though I tell him what I tell a child and assure him he can, if he cares to, find Him for himself, and that in evident majesty and power in one Revelation, and in purpose and will in the other Revelation.

" A voice is in the wind I do not know ;
A meaning on the face of the high hills
Whose utterance I cannot comprehend,
A something is behind them : That is GOD."—*Macdonald.*

Our peep into Nature's book enables us to see that whilst GOD is self-existent and is purposefully existent, we can see that

GOD IS NOT SELFISHLY EXISTENT.

Let us again observe the operation of His basal law in Nature ; for if we can discern that creation is called into being not only for a purpose, but for an unselfish purpose, we shall agree that GOD is unselfish. Recording a sublime ascription of seraphic praise in the Courts of the Ineffable Presence of the Divine Majesty, symbolically visioned to the writer of the Apocalypse, he tells us the adoring Hosts thus concluded their worship : " Thou hast created all things, and for Thy pleasure they exist, and were created." [1] When as a child I thought about this, the conclusion I arrived at " let GOD down " in my mind, for it seemed rather selfish, and I could not see why GOD should be selfish any more than man. Of course it presents to me now nothing but the demonstration of a beautiful Love. For GOD is the Author of happiness, and it is His pleasure to continue in operation a creation called by Him into being in order that it may contribute to the happiness of His creatures, beneficially participating in the resources of His Ever Unfolding Genius, and contributing to the happy resourcefulness of all around. Not uncommon notions of GOD and of man's relation to the Creator, pay

[1] Revelation iv. 11.

scant compliment alike to the Majesty of GOD and man's own intelligence, though it must be admitted that GOD is often sadly misrepresented to him, and far too little pains taken to dissipate false and disclose worthy notions of GOD. It is doubtful whether many Christian people's idea of GOD is very much more exalted than that of an intelligent heathen, ranging as it does from regarding GOD as a Despotic Potentate enthroned somewhere in the invisible realm, ostentatiously avidious of pompously phrased adulation, and inordinately suspicious of any pretensions to rivalry from a Celestial Court disposed in a sort of stained-glass window setting,—to a Deified Patron of a gloomy ecclesiasticism, whose chief concern in His peccant subjects is their compulsory conformity to a nebulous piety, stimulated by the prospect of not particularly interesting rewards. Hence the somewhat slender interest in Him and in other people's ignorance of Him!

The aspiration in the heart of Eternal Love to manifest Himself as the Author of happiness in which He wills His creatures to have the fullest share, is intelligible as a not less irresistible impulse in the Deity, than on a profoundly inferior and imperfect scale, is the impulse in every right-minded parent to take pleasure in the happiness, the grateful happiness of his children, prompted by the gift to them of some hitherto inexperienced delight. The dull comprehension, or perverted sense of proportion, which failed to realise this obvious truth once met with sharp rebuke: "if ye then (being evil) know how to give good gifts to *your* children, how much more shall your heavenly Father?"[1] or stimulating their

[1] St Matthew vii. 11.

native ingenuity by giving them some mechanical contrivance, the like of which they had never seen, with freedom to do as they pleased with it, and some guidance how most wisely to use it, and the danger arising from its abuse—himself derive pleasure from the gift which brought so much pleasure to them? The parent who does not know this precious joy has missed half the charm and beauty of parenthood. What enjoyment can a man obtain for himself comparable with the joy which comes to him from witnessing the happiness of his children, evoked by a gift which he himself troubled to make for them?

Now it is a matter of common experience, that one's happiness is enhanced, in proportion to one's capacity to create or co-operate in creating it. The pleasure of possessing a beautiful painting is great, but it is far surpassed by the pleasure the artist derived from producing it. This instinct is inherent in man; he has an irrepressible aspiration to be the genius of his own good fortunes, the creator and ruler of his own world; and it is a divinely implanted aspiration, part of his image of GOD. This is true of the Universal Parent, Who would not implant in man an aspiration which He could not gratify, and He has met man's aspirations in a way man seldom realises or appreciates. Walk in the garden, stroll by the sea, tour the forest, climb the snow-peaked mountain, breathe the fragrant morning air, listen to the songs that trill from the eaves of London's congested houses, or the carolling of praise soaring upward from the soot-laden trees of her parks, thrilling the soul and quickening the pulse, making one feel it is good to be alive and better still to be happily so,—and ask yourself whether

that all tells of a selfish gloomy GOD! Tired and perhaps a bit dispirited, step into the nursery when you get home and see that bonny youngster waiting to greet you with, "Mummy gave me that," as he displays some new toy; mummy radiant with self-conscious joy—gloomy, selfish mother! Where did she get that instinct?

* * * Within the womb of Mother Earth an Idea, latent from all save Mind Omniscent whence it was swift evolved, by all unperceived and unimaginable of Form or Intent, dreamily awakening to the Soul of the Realities and the quickening sense of strong pulsating Life, at length unfolding, dimly conscious of the potentialities and outward soaring to the Dawn of Day, stood proud, erect, and silent till GOD should speak THE WORD[1] revealing Destiny . . . and GOD proclaimed him Man and bade him take Dominion; so with gentle grace of confident hope old Mother Earth gave fealty to her noblest Son, disclosed to him her treasure store of beauty and power, and knew him for her King, whom as her babe she bore and long for kingship bred. * * *

Unto Man the MAJESTY of Eternal LOVE deigned graciously to commit His fair and wondrous Earth; invested him with sovereignty over that rich, resourceful and unmeasured realm, for the use or abuse of which to the Divine Suzerain alone he stood responsible. Endowed with all potentiality for this high excellence, he was yet further graced with the prerogative, differentiating him from and exalting him above, as it witnesses to his lordship over, all in the terrestrial sphere—the Dignity of FREE-WILL;

[1] St John i. 4.

God's pre-eminent Gift, man's profoundest privilege, LOVE's seal and symbol of Sonship. Hence we see that the Basal Law—

MIND ENERGISED BY MOTIVE OPERATING THROUGH MEANS

finds its essential and perfect expression in

LOVE.

II

For what period of Time man remained in felicitous relation to God and to his own glorious kingdom is not recorded; but that relationship was eventually warped by sin, as many happy relationships are. Sin is disobedience to the Divine command, and the consequence of sin is evil. The interruption of that relationship is commonly called the Fall, and a fall indeed it was! The details are obscure—necessarily so, and whether the story is allegorical or not makes no essential difference; it is not details which matter, for the casualty witnesses to a principle, vital to the Race, and that is sufficiently clear in the simple setting which frames the tragedy. Man's defection demonstrates the ubiquitous uniformity of the Basal Law, Mind energised by Motive operating through Means. Man saw a forbidden element, with his mind he measured the sensation of gratification and decided to indulge it; motive energised mentality, and the hand (the instrumentality) was outstretched to take possession. Thus at the suggestion of the Evil Genius of the Universe man "resigned his native rights for meaner things."

Man's ideas of the Spirit of Evil are often more complimentary than his notions of God. Satan is sometimes thought of as a rival deity,—less, but not much less powerful than God Himself, and bearing no relation except one of hostility to the Divine

Majesty. But unless he possessed some vital relation to GOD even Satan could not exist since he is a creature; indeed the measure of his relation to GOD is the measure of his sin. All life, in any and every form being derived from the Holy Spirit (since there is no other source of life) Satan must owe life to the Deity. Life is not a moral quality, it is prime energy, and it is only in the use or abuse of it that it can be said to be good or bad. Because in comparison with man Satan is immeasurably powerful, it does not necessarily follow that in potential relation to GOD Satan is even comparable; a breath of GOD would instantly destroy him. His existence is probably his punishment, since in the perfect and Omnipotent Wisdom of God, Satan's mischievous activities can be turned to man's advantage and blessing. For example, a man may be so far subservient to the insidious influence of Satan as to become a dipsomaniac, but under another and saner influence he may reform and become a messenger of warning to numbers of his fellows similarly tempted. If evil is responsible for the hideous carnage of war which overwhelms the world to-day; if Satan inflamed the ambitious pride in man which opened the floodgates of international fury, at least that has evoked in GOD's good providence and under His inspiration, a world of service and devotion, a nobler conception of life and of the lofty moral standard which ought to regulate it, than obtained amongst us for a long time in peace. And doubtless the genesis of incarnate hate will yet be the apotheosis of brotherhood and love. Thus Satan revolts against GOD to see his evil turned to good, and maliciously sets pitfalls in

man's path to see them become stepping stones to man's exaltation. But to listen to that subdolous Spirit on the chance that good may ensue from indulgence in evil is to risk obtaining that with sorrow and shame which may be obtained without either, and to run a deadly risk of losing it and oneself. An Englishman (so an old story goes) believed that he could secure a post as coachman on the ground that he could drive a carriage within a yard of a precipice without risk of mishap; a Scotchman, not to be outdone, asserted that he could drive safely within a foot; the man who secured the situation got it on the assurance that he always kept as far from danger as possible. Like the gambler, Satan is a slave to his passion, but is doubly ruined since he wagers his soul to win the world and loses both in the bargain!

We cannot define Satan; we know, perhaps can know nothing of that degraded spirit outside his malignant activities. That he is a personality of superhuman power and resource we know from experience. One who could dispose of all the kingdoms of the world [1] must have enormous range of dominion; that he can eternally imperil humanity is revealed to us. Satan cannot energise, he can only infect; that is, poison and pervert the mental faculties which energy generates in man, but to this man's assent is indispensable. So that if Satan is the author of sin in the world he is only so far responsible for it; the agency of man is necessary, and it is in man's power, with such help as is providentially afforded him, to end it by rejecting any overtures that way. The more exalted man's position, the greater the resources

[1] St Matthew iv. 8, 9.

within a man's power, the wider his personal influence, the fuller his capacity is for evil and for involving others in the debacle.

That the blame for all the evil—that is, the moral, mental and physical disorders in the world, rests upon Adam is certainly not the case, and is illogical since we all share it in proportion as we contribute to it, and Adam's sin cannot relieve us of moral responsibility for our own. That his sin infected the race with an hereditary tendency thereto is evident. Its most dangerous symptom is its extraordinary sophistry, rendering the mind more or less incapable of discerning between good and evil, so that one often genuinely mistakes the latter for the former. It is quite possible for an extremely pernicious habit to warp the moral sense entirely. But whilst the moral, mental and physical disorders in the world, which are the result of sin, do not seriously ruffle the human conscience, the moral, mental and physical discomforts usually do, and are accounted a deplorable evil when really they are only disciplinary, providentially permitted to stimulate man's development. There is much in the world which challenges the torpidity of man, uncongenial to his nature, unintelligible to his mind though beneficial to his welfare, but which is not evil. That one has to labour is regarded by many as an evil, but common sense disproves this. That many of us have to engage in work for which we are wholly unsuited, is doubtless an evil which could be remedied if our social and economic system were reformed. That man can be and often is the better for some challenge to his somewhat indolent nature is evident; were it not so man would achieve little and deserve

less. Man is made for a great future, involving a prudent perception and intelligent use of his present opportunities and natural resources.

> "The future works out great men's destinies,
> The present is enough for common souls
> Who, never looking forward, are indeed
> Mere clay wherein the footprints of their age
> Are petrified for ever."—*Lowell.*

Moreover, many virtues are called into operation by discipline—as is evident enough to-day in war to make most of us wish it had been as clear to us in peace—as for instance benevolence in alleviating the miseries of others or courage and endurance in bearing our own, self-surrender for the commonwealth and unmeasured service for others. Man was made for happiness, and the resources of life gratify the instinct; life is the school where man learns the lessons best enabling him thereto. Again, "evil" is often an incentive to progress and contributory thereto. The ocean drowns men but discloses the life buoy, the arctic region freezes men to death, yet but for the arctic zone there would be no trade winds to secure the harvest. Shipwrecks have produced the light-house, colliery disasters the Davy lamp, war's inhumanities stimulated nursing. Milton might never have given us his poems had he not been blind, and Africa might longer have remained a dark continent but for Livingstone's fever.

In respect of the Fall many thoughtful pious people find a grievance against GOD in having placed man within the reach of temptation, or having done so, did not miraculously intervene to prevent man in-

juring himself. Of one thing we may be certain, man need not have sinned. We have seen that the Basal Law is a beneficent ministry, therefore any Divine command must have had a beneficent motive. Prohibition from tasting the fruit was doubtless commanded, either because the consequence would be inimical or the test beneficial to man. To say that man should be placed out of the reach of resources which would injure him is foolish, and so to place man would leave him in a very parlous state indeed, since there are no resources which cannot be abused. We do not remove staircases lest children should fall down stairs; either we put a barrier to prevent them doing so (and so stunt their intelligence if they are capable of appreciating the danger) or we instruct the children not to go near the stairs, and in the long run it is clear which is the more sensible course. That GOD permitted the possibility of the Fall is not a reflection on the Divine Wisdom, it demonstrates it; for the measure of man's fall is the measure of GOD's beneficent provision for his education, moral and mental. Life without risk is life without reason. That GOD permitted the Fall is not a reflection on His Love; for the measure of the Fall is the measure of GOD's sovereign gift to man of free will. And that GOD permitted the Fall is not a reflection on His power, for it testifies to His unbounded resourcefulness for man, and in His capacity to renew man's strength so that he may come through discipline the better for it.

Yet reproaches of this illogical and shortsighted character are being alleged against GOD to-day. Men claim that in permitting the war (or at least in allowing it to go on) GOD has vitiated His claim to be

the beneficent Ruler and loving Father of mankind, whereas the extent of man's hate indicates the measure of GOD'S love. For the almost boundless range of war's supreme and resourceful domination testifies to that sovereign power of free will with which GOD has invested man; an unhampered gift committed to man and inherent in the race. GOD must permit the War (as He was bound to permit the Fall) or else deprive the race of that unique privilege of free will given to man for man's own well-being and well-doing, We cannot have it both ways. Either we must not have the gift or having it must use and not abuse it. In endowing man with this pre-eminent gift, GOD has necessarily placed limitations upon His own prerogative, and He loyally accepts the position. GOD'S only impossible miracle is that He cannot beneficially compel man's obedience without degrading him.

Man possesses the power to choose or refuse obedience to his Maker, towards whom he may act defiantly though of course not irresponsibly. Moreover, to deprive man of that autocracy would be to deprive him of the greatest power he holds for his own temporal and eternal happiness, and to lower him to the level of the brute creation. Undoubtedly GOD is *able* to stop the war, but only by inflicting on man greater injury than man can inflict upon himself; for to do so He must withdraw Free will from man and thus penalise all the succeeding generations for the folly and passion of one generation. This may suggest itself as a human expedient, it is not Divine justice. It would be a sentence of eternal degradation, which probably countless millions of men yet unborn must bear the shame and humiliation of, equivalent to if

not worse than death itself. Terrible often is the agony, prolonged and exhausting the strain of a human sufferer racked and tossing on a fevered bed, but even the human conscience forbids mitigation of suffering by mental paralysis, or termination by a so-called merciful death. Divine deprivation of free will is to deprive man of the fullest possible measure of unfolding Eternity. This war, or any humanly determined catastrophe, bears witness to GOD'S chivalrous and honourable relation to man, evincing greater respect for the creature than the creature shows for the Creator or His gifts. The war is the outcome, not of GOD'S misgovernment of the world but of man's abuse of power, and GOD'S intervention is impossible whilst man remains—MAN. With covetous eye on the obviously forbidden, again to indulge his insensate desires, man bartered—and does barter—his immortal soul, and in the insatiable pride of seizing all, imperils all. Man has bathed the world in blood and tears in his unbridled lust for possession, broken countless hearts, crushed unnumbered lives, sacrificed beneficent resources, and submerged incomparable and priceless treasures of mind and body in the hell of relentless, hopeless destruction,—and for this man has the effrontery to blame GOD! Rather what of the *tears* of GOD, to-day the world's Chief Mourner? What of the supreme sacrificial Ransom? What of the unspeakable grief of the Eternal Father, compelled in loyalty to His own loving condescension thus to contemplate the desecration of His gift and impotent to stay the avalanche of terror and death provoked by its abuse? Can it be supposed that perfect Love could contemplate this without exquisite pain and

sorrow? On what logical ground is it supposed that GOD cannot and does not suffer? To regard GOD as immune from all capacity for suffering, is not warranted by reputable or infallible declaration, and it is highly improbable that a sensation so complementarily allied to agreeable sensations in man, should be lacking in GOD in whose Image man is made. If it is reasonable and right to believe that GOD can experience pleasure, anger, and so on, on what grounds can it, or need it be supposed that He cannot experience suffering? To say that GOD is above His law is not to say that He contravenes or ignores it. Moreover, if one sins against a Deity who is only displeased but not hurt by it, the horror of sin is diminished by that much, and that much is or ought to be, the greatest deterrent. The greatest punishment a child can experience is the consciousness that his offences hurt his parents, and his greatest stimulus to avoid offence is the dread of hurting them. Let man in his remembrance of the mischief caused by sin, and the punishment of it in himself, bear the awful remembrance of the suffering of GOD above and beyond him. And if GOD can suffer, how immeasurable and profound must that suffering be! If none can look on Ineffable Majesty and live, who can look on Infinite Pain and sin? Is the suffering of man comparable with the suffering of GOD? Ours at least finds relief in the all-embracing consolation of His tender gracious support; who can relieve the Lonely Sufferer of the Universe?

And what of the heroic slain, consecrate to heaven in a holocaust of hell? They, if man were disinherited his birthright of free will would have fallen Men, to

rise again marionettes; giving their lives for the freedom of others to rise again deprived of it themselves! In life here, crowned with glory and worship, in the life beyond covered with shame and degraded; the exchange, not of martyrdom for victory, but of victory for martyrdom. Man might compass this nameless injustice for himself, GOD could never do it for him. Human selfishness might wish to accomplish it—Eternal Love, never.

What followed the Fall is commonly spoken of as man's punishment, as undoubtedly it is, but it is more than that. It is the inevitable consequence of far wider-reaching mischief involved in the working out of the Basal Law. Man was at once excluded from that presence of GOD which had been his supremest joy. The very approach of GOD imperilled him; it was bound to do so for the relationship was degraded. An element was implanted in man whereby contact between GOD and himself would have annihilated man. No man since the Fall has seen GOD; a sin-infected being cannot look upon the Divine Being and live. Man's exclusion from the Eden of intimate, uninterrupted and felicitous association with God was a merciful consideration, effected with a view to the potential ministry of Divine rescuing Love. Let us see as far as we may, how this appears to have operated. The act of obedience to the Evil Spirit of the world was at once man's subordination to him, a voluntary if self-deluded desertion to the enemy. Though, as we have seen, the chivalry of GOD forbade a miracle derogatory to man's self-respect and to GOD's respect for him, He could and did devise a plan whereby man could recover his

freedom and ultimately his destiny, and be, and be still more,—Man. This involved what is commonly known as the Incarnation, the union of the Divine Essence and human nature in One Personality. That there should be, and need be any scepticism about it is curious, and arises more from pride than humility. A stupendous and incomprehensible act of condescension undoubtedly it is, but it is not more incomprehensible then the Tri-composite Relation in the Trinity. Nor is it at all an unintelligible impulse that GOD should desire to bring Himself into closer and more reassuring touch with man than His unveiled Majesty permitted. Even in man this instinct is often indulged. A king is not less a sovereign because he moves amongst his people garbed as they are and entering into their humble life without the panoply of majesty; indeed he may be more rather than less a king, and thus demonstrate the real sovereignty of kingship. Nature invariably demonstrates this principle,—of course as in the case of a king, less, infinitely and incomparably less profoundly than the Divine Being. In the presence of the Mystery of the Incarnation man can only stand in grateful, awful homage.

But impenetrable and indemonstrable as this supreme act of condescension is, there is some wholly unpardonable misapprehension which certainly is not warrantable. We are taught that GOD sent His Son, Who, as Christ, suffered for man's Redemption, and I have heard it seriously stated that in sending His Son GOD acted in a way which reflects on His Love and unselfishness! "Why," it is asked, did He not "come and suffer Himself?" The question is not

unreasonable, and any thoughtful and reverent enquiry (and the man in the street or the man not in the church who asks questions of this sort is not necessarily profane) deserves courteous attention, and an answer if it be possible. To such I usually explain it thus. The term "Son" used of our Lord does not, it cannot, connote what our term son does, the relationship is quite different. Son of GOD is a conventional term applied to one of the Persons of the Trinity, THE WORD (or MIND) of GOD, and Who therefore is GOD. So that is was GOD Himself Who became Incarnate, since Each Person is GOD though there be but One GOD. Whilst it must be remembered that no differentiation in the Persons of the Infinite Divine Trinity is possible in the finite mind, one can reverently attempt to see why, if any attempt at differentiation is allowable, the Second Person, or the WORD of GOD became Incarnate, and not the CREATOR nor the SPIRIT. Man being the possession of Satan must either be left to his fate, or liberated. It is quite intelligible that Satan would not liberate so coveted a prize without some compensation, and the dictation of terms would be his own right. The ransom demanded was no less than GOD,—not the only occasion on which Satan demanded the homage of GOD.[1] The reason is not far to seek, for Satan, the Evil genius of the world to be the Possessor of the Mind of GOD, would be to become *the Ruler of the world*: to usurp the place of GOD, truly a vaulting ambition which o'erleapt itself!

That this is the explanation it will not be supposed that I do more than suggest, but it seems to me at least to be not irrational, and conflicts with no law or

[1] St Matthew iv. 9.

revelation that I know of. In whatever way it was accomplished the Ransom was consummated on Calvary, and man redeemed. But here again some misapprehension may be removed, for Calvary, whilst it secured man's Redemption did not secure his Salvation (as is often supposed), as how could it? Salvation means safety, and is not merely post-mortem. Man's safety in the next world is contingent upon his safety here, and to none of us here is this secured. That our Lord died to save the world is of course true; that He has saved it in the sense that He has secured man's irrevocable or unassailable assurance of heaven, regardless of man's own personal effort (or even inclination) is a comfortable bit of delusive superstition. That Christ has thus saved the world is impossible, for the same reason that GOD could not miraculously intervene to save him in Eden or stop the war, because it would be an interference with man's free will. The death of Christ has redeemed the world, and He has secured to man that freedom by which he is enabled under GOD to work out his own salvation, but one may be safe to-day and in peril to-morrow. Man can never be wholly sure of heaven, being as he is a free agent; free to sin or not as he determines, since sin is the barrier between himself and the presence of GOD.

That man's fall into the overwhelming power of satanic malevolence was swiftly followed by his bitter cry for deliverance is intelligible enough; that his fall involved much of the moral, mental and physical disorders of the world is also intelligible enough. The Incarnation is GOD'S merciful response to the Soul-cry of the world, realised before it was uttered; and

the Church is GOD's challenge to those disorders consequent on the tragedy which inspires that cry, re-echoing through the world to-day as never before.

Out of the catastrophic eruption of long smouldering forces which grip the world in the throes of a nameless Agony to-day, there is to be born we are told a New and Better World. A New World will arise from the ashes of the old, but on what evidence may we rest assured that it will be a Better World? War is not of itself a regenerating force, for belligerent nations, whether victors or vanquished, do not, if history is any guide, emerge therefrom in a state of grace. Had it been possible for the world to accomplish its own regeneration, by war or by any other means, where would have been the need of the Incarnation, of Pentecost, and of the brief manifestation of the GOD-man life which linked the two? True, war calls out inestimable qualities of body and mind, and the service and sacrifice entailed sometimes invest the belligerents with a strength of character, to an extent which peace seldom does and prosperity more seldom still. But this is usually for the most part transient, and is dissipated in the recovered opportunity of indulgence on the one side, and in the stress of humiliation on the other side, ensuing on the cessation of hostilities. What does emanate with more or less prevalence, is overweening arrogance on the one hand, and impotent bitterness on the other, which all too quickly vitiate the finer qualities when the cause which inspires them no longer requires them. The less ignoble sense of life and duty to which the world is being wondrously and wonderingly constrained, must not be merely the impulse of the War which

stimulated it but also the passion of the Peace which even more will need it. To that end peace must disclose for its fruition what war disclosed for its inception—A VISION. The consciousness of incentive as an inspiration in war is obvious,—we are bidden again and again to keep the motive, The CAUSE, before our eyes, for it is the mainspring of service, of sacrifice, of endurance. Nations no less than individuals have a vocation to an Ideal above and beyond SELF; they eat to live not live to eat, and no nation can live entirely for itself any more than it can live entirely by itself,—even Great Britain has realised that. And the more powerful, resourceful and influential a nation finds itself in the world, the more scrupulously loyal it must be to that vocation, the more determinedly it must devote itself, its resources, its opportunities to the attainment of that Ideal.

WHENCE DO WE LOOK FOR THE VISION?

III

DEFINITION lies at the root of things. Euclid's problems reveal the geometrician, his definitions reveal the philosopher, for he realised that the lucidity of his demonstrations would be jeopardised, and their utility imperilled, by ambiguity of terminology. Adequacy of definition is not always attainable, uniformity of definition is, and definition is never impossible because "indefinable" is itself a definition. If it be alleged that definition is sometimes productive of discord and schism, lack of it is more seriously so. One who does not know his own mind cannot enlighten the minds of others, and he who knows his own mind but cannot express it never will enlighten others. What is not authoritatively interpreted is always liable to irremediable misinterpretation. Again, false definitions involve false propositions, false propositions preclude accurate conclusions, and where this is the case in the moral sphere the mischief is inordinately aggravated. There are many terms in common use in the Church, though they have never been authoritatively defined, are quite capable of intelligible definition and intelligent interpretation, the lack of which is productive of much confusion of thought, and what is worse, lack of interest.

Not a little of the teaching of the Church has no appreciable influence on the lives of the laity because the terminology of the Church has no appreciable

significance, and bears no identifiable relation to daily life. When understood intelligently, terminology may be used colloquially without prejudice. It is frequently asserted that the Church owes much of her failure to lack of teaching; it would be more accurate to say that she fails to make her teaching sufficiently explicit and intelligible. Because heaven is in the sky it is not necessary to be nebulous! The Church takes too much for granted. A compendium of Religious terminology and ecclesiastical nomenclature, compiled by a scholarship not too suspicious of any sphere of truth outside its own, conscious of progressive revelation all round us and promulgated by the requisite authority in the Church would be invaluable and steady the sense of proportion.

Of this confusion of thought and conflict of opinion arising from lack of definition the term *Church* itself is a notorious example. The howlers of the schoolroom would bear a pardonable comparison with the answers of even many cultured church people to an inquiry for a definition. There are many terms in quite common use of which this is lamentably true, indiscriminately used and hence ambiguously apprehended, *e.g.*, *Religion*, *Life*, *World*, *Grace*, *Salvation*, *Supernatural*, *Secular*, *Spiritual*, yet in the absence of any uniform definition they are laid open to bewildering misinterpretation and often mutual contradiction. In view of this and of what follows herein let us consider the term *Life*, which one hears spoken of as Natural, Spiritual, Supernatural, Mortal (!), Immortal and so on.

We are obliged to use the term Life, and indeed all terms symbolically, but our symbolism does not always

disclose its significance, hence the suspicious atmosphere which sometimes surrounds it, and the impatience of it which is unfortunately prevalent. Life is not a moral quality, it is prime energy by which the elements of an organism are maintained in reciprocal and harmonious relation. Life is invariable, its variety of manifestation being determined by the organism in which it operates. An organism is a combination of physical elements, or a combination of mental faculties or a combination of both. A tree is a combination of physical elements energised by life, demonstrating certain activities and producing certain fixed results. An animal is a combination of physical elements, plus instinctive faculties energised by life, demonstrating certain activities producing certain results, but of a more varied character because of the faculty of instinct. A man is a combination of physical elements, plus mental qualities energised by life, demonstrating innumerable activities chiefly determined by will. A celestial being is a combination of elements unknown to man, but symbolised to us in such forms as lead us to believe that they are possessed of some faculty superior to human intelligence, and are ministerial to the Divine Being in a sphere far more excellent than man can comprehend.

Life is an effluence of the Holy Spirit in whatever organism it operates, and it operates like Light, also an effluence of the Holy Spirit. We speak of light according to the organism in which it operates, *e.g.* calcic, electric, coloured, or bad light; yet in each it is precisely the same invariable quality. The qualities, or some of them, often applied descriptively to life are inaccurate, but when the term

itself is understood, they are colloquially convenient. *Mortal* life is of course a contradiction in terms, for whatever else life can do, it cannot die! It may, and of course it does, exist in manifold combinations of elements which are constantly changing their relation to each other, and when this change is a perceptible dissolution of the organism, we call it death, which, if annihilation is meant, is as incorrect as to say that the sun goes down. Death is Life operating under new conditions and in other combinations of elements. To speak of life as *Immortal* is tautological since all life is immortal. The "Life of the world to come" is precisely the same life as life in this world, but its range then is widened in proportion as the organic capacity, resources and environment of its possessor are widened. Life in a plant is exactly the same life as life in a celestial being, its affluence and therefore its potentiality depend upon their respective capacity. One can see this again by an illustration from light. With the light from the same taper one can produce a glimmer if one applies it to a night light, and a brilliant radiance if one applies it to a hundred incandescent gas jets in a mirrored hall. Moreover, light from the same match can be made to produce widely different results; applied to a lamp it gives illumination, applied to a quantity of combustible matter in a factory it will create a conflagration and cause damage of a terrible nature. Life may operate in a constructive manner, that is energise in an ascending gradation of beneficent activity, or it may operate in a destructive manner, in an ascending scale of maleficent activity.

Let us consider two other uses of the term Life,

Natural and *Supernatural*, neither of which has any uniform definition. For our purpose let us understand by Supernatural life, life operating in conscious conformity with the Divine will; Natural life, life operating in conscious disregard or opposition thereto, so that the Supernatural and the Natural are not two lives existing either concurrently or consecutively, but one and the same life operating under one of two hostile impulses. In either case the Holy Spirit is the source of the life, though He is not responsible for its abuse—that is, when its activities are directed in opposition to the Divine purpose, since man is at liberty to determine the forces and activities to which he will apply life, just as one may apply light beneficently, for illumination, or maleficently for incendiarism.

The Holy Spirit is the Energiser, not the Determinator of man's life. A train may miss the points and go on the wrong set of metals, but though the steam was the energy of propulsion, the steam did not cause (nor of itself could it prevent) the catastrophe; the cause of that must be looked for elsewhere. The difference between the natural and the supernatural is the goal which man determines for himself and the processes tending thereto. The goal of the supernatural is the Destiny preordained for him in the Mind of the Deity; the goal of the natural is the opposite of that,—contravention of the Divine purpose and uselessness therein. An illustration will elucidate this. We read[1] that GOD hardened the heart of Pharaoh, the king who oppressed the Hebrews in Egypt. This was another of my difficulties in

[1] Exodus ix. 12.

earlier days, for I thought GOD was rather hard on Pharaoh in another sense, but it is not difficult to see the principle at work. If you take a piece of clay and a piece of wax, and expose them to the rays of the sun, the effect of the sun upon one element is precisely the reverse of its effect upon the other, the wax being softened and the clay being hardened; yet both were exposed to precisely the same influence under precisely the same conditions. Now attempt to make a model out of each; the wax is at once amenable to your skill of hand and ingenuity of mind, the clay is not, it must be subjected to other processes before it can thus be used. Moreover, and it is worth noticing, the clay is of less use to you and more resistent to your will than it was before it had come under the influence of the sun. What is the explanation? The efficacy of the sun was contingent upon the character and combination of the elements upon which it directed its rays. So the influence of the Holy Spirit could only harden Pharaoh, that is, accentuate his defiance of the Divine Will. Persistent pressure therefore would only have made his evil heart pursue an evil course more determinedly. If an engine gets on the wrong track, the greater the energy propelling it, the quicker and further it is impelled in the wrong direction, the more disastrous the impending danger both to itself and to all involved therein. Hence when GOD the Holy Spirit withdraws from man it is a merciful consideration, since—extraordinary as it may seem—His presence would be inimical to man, when man's propensities are irresistibly inclined evil-wards.

Now the immediate goal at which man aims is his self-beneficent sovereignity over physical nature,

the development and use of its resources as they may best contribute to his moral, mental and physical welfare in this sphere; his ultimate goal is the attainment through this sphere of the higher spheres in ever-ascending scale of perfection and glory. We have seen that creation is a continuous unfolding of elements in an ascending scale of resourceful activity, all moving onward, outward, upward and disclosing itself in a beautiful and related whole, dovetailed in a wondrous harmony by Matchless Perfection Himself, the crown of which creation in this terrestrial sphere is man. Physical creation reveals that in this unfolding lies a purpose, its immediate purpose being the contribution to the resourcefulness of the element next above it, the contributing element itself being benefited in the process, since it is exalted thereby. Man was a creature of the lower elements,[1] out of which he has ascended and above which he is exalted. The physical world has its links, mineral with vegetable, vegetable with animal, animal with intellectual; on what grounds is it reasonably contended that all between man and GOD is a hiatus, that the intellectual can never have any link with or unfold to a higher organism? Is there ascension for all but man? The Divine Being has given us five senses, but they are not capable of affording perfectly happy resourcefulness nor perfectly resourceful happiness; yet Happiness is an innate aspiration and cannot be in man an evil aspiration because it is so obviously self-beneficent, even in a moderated form and in a chequered environment. Man never is happy but he has the aspiration to be happier, nor creates

[1] Genesis ii. 7.

happiness but he has the aspiration to do so more fully. Yet it is clear that life in this sphere can never afford him perfection in either. Life is energy operating to perfection, as all which comes from the Deity must be ; its so-called imperfection is not in life itself, it is in the character of the organism into which it is introduced ; it may be capable of much more for man than the glimmer of the night light of his present sphere !

Since man must determine his destiny for himself and therein the forces operating to that end, he must have an incentive to incline him and hold him thereto. It is the vocation of the Church to portray this vision ; to demonstrate to man whatever attraction there is in the supernatural above the natural. If the Church can demonstrate to man that the supernatural is the only sphere in which he can find satisfying and adequate scope for his incomparable activities, affording him a fullness and happiness of life which none else can, and can contribute the resources necessary therefor, man will gravitate thereto instinctively.

Since man can never achieve perfect happiness nor perfect resourcefulness in this terrestrial sphere, it is not unreasonable to assume that wider and more efficient scope will be afforded him ; or rather that he will be enabled to widen and render more efficient the organic capacity now circumscribing him. When it is said that man's immediate goal is the glory of the Divine Being, it must be remembered that that is reciprocal ; for if man is created for the " pleasure " of GOD, that pleasure is shared by man, as we have seen, hence the man who has an appreciative eye for

the glory of GOD, has an appreciative eye for his own welfare. And, like his Maker, man will not be selfish if he has a right-visioned view as to his own welfare, since he is so interrelated to his fellow-man that the happiness of one is contingent upon the happiness of all. The happiness no less than the health of the individual is always imperilled, and may at any unexpected moment be destroyed by the miseries of the community. The happiness and health of thousands of people to-day upon whom no direct responsibility lay for its causes are engulfed in the war. The confession that one man is responsible for it only serves—if it be the case—to show how interrelated we are, and interdependent one upon another, and therefore how important it is to have a wide and racial outlook, a true conception of human brotherhood, based on an intelligible idea of Divine Parenthood.

Man's ultimate goal is spoken of as either Heaven or Hell, but these are not places of abode (as is usually supposed), but conditions of Life. Nor are they postmortem, so to speak; they exist here and now, but like all else they exist in an ever-ascending scale of progression, and are experienced in intensity in proportion to the expansion of the organic capacity. Man's notions of heaven and hell are extraordinarily quaint. Man is often regarded in relation to his Maker as a sort of Deity-dodger, who having in a moment of self-conscious embarrassment challenged the Almighty to a game of hide-and-seek in the garden of Eden, has somehow got into the habit of it and kept it up more or less ever since, in mortal funk lest he should fail to outwit Him, and tremendously relieved when he thinks he has.

A popular idea appears to be that GOD made man to be a jobbing gardener, a handy man on the terrestrial allotment (well hedged off) on the universal demesne, to be rewarded hereafter with heaven, usually connoting a nomination to a glorified almshouse in the very slippery street of a plutocratic city, where he will be expected to sing anthems he has no ear for, at never-ending ritualistic services (which he always abominated !), amongst a very mixed crowd whom he doesn't know,—or would rather not, and where it is impossible (even if it were allowable) to have anything approaching a real good time,—or if he be a delinquent (and it seems he generally is by all accounts) to be bundled off to hell where he will be greeted with a sort of got-you-at-last welcome, and punished out of all proportion to the offence, long continued after he has forgotten what it was. But heaven and hell are the happiness and remorse respectively which come from the use or abuse of our physical and mental resources, and can therefore be experienced to some extent here and now. That they can and will be experienced more fully hereafter lies in the fact that our resourcefulness will then be immeasurably widening, and our capacity for experiencing and appreciating their sensations within us ever developing.

Not only does Life operate in more than one sphere, it operates in the same sphere under constantly varying organic elements. The physical elements of the human organism as we know are being constantly replaced, and by the time manhood is reached have been replaced entirely several times. At twenty years of age—and less, man is not in possession of a single physical element which he possessed as an

infant, and in this sense man may be said to begin to die the moment he begins to live; but we do not call it death, we call it growth, the earlier elements being dissolved and becoming incorporated in other organisms, though personality and identity remain unchanged. So far from it being death (if by that is meant annihilation) it is the attainment of life more abundantly. As there is no evidence that annihilation overtakes our physical organism, there certainly is no evidence that the mind ceases to live. What is commonly called unconsciousness is, most probably, not the decay nor enfeebling of mentality, but the incapacity of the instrumentality—the physical body, to give expression to it, owing to incipient disorganisation or the disintegration of physical elements.

I have frequently, to the grateful surprise of their sorrowing ones, made unmistakable impressions on those *in extremis*, even within a few moments of their passing hence; and since the ministry of the sick-room is for the benefit of the dying rather than for the consolation of the living, there should be no hesitation in exercising it, apparent unconsciousness notwithstanding. None the less, the omission to call in the clergy until the sick are able only with difficulty to appreciate their ministrations, is wholly misplaced solicitude. Prayer with the dying is more efficacious than prayer for them.

A Law which is clearly at work in man whereby he is changed out of all recognition in even fifty years, and is at work in this way all round us, is surely capable of continuous operation indefinitely without destroying relationship. The tricomposite organism

can expand without any breach of relationship. What is to hinder, that though the body at the close of this scale of ascending development is dissolved into other material elements, it shall in the passage of time become a glorified organism fully instrumental to the enriched and glorified mind? This is surely more consistent with the Basal Law, than the unwarrantable superstition,—demanding a faith which has not a shadow of intelligence to recommend it and not a jot of evidence to support it,—that at death the body perishes and the Spirit-Mind goes off on a sort of fancy free excursion of its own, having no particular object in its peregrinations beyond passing the time in an irresponsible sort of way, and evincing no interest in mundane affairs unless (as some tell us) there is an old score to pay off on someone its corporeal possessor vowed post-mortem vengeance on, in which case the spectral will-o'-the-wisp indulges in a nocturnal visit to earth (punctually at midnight) by way of terrorising the offender,—or else taking a hasty dive when summoned by three taps on an afternoon tea table, greatly mystified when simultaneously invoked by two groups of morbid credulity in two widely separated places, how to solve the situation without losing the patronage of both and wounding the susceptibilities of either!

There are those who affirm that it is not good for us to dwell on the subject of Death or speculate as to life thereafter, but this may be taken for granted —there is no Truth, whether clearly intelligible or only dimly perceived, upon which the mind of man should not dwell, since GOD has so providentially ordered human intelligence, that of Truth—as distinct

from superstition and unwarrantable invention—only enough is apprehendible to enlighten him, and therefore he should not ignore it, but not enough to terrify him, and therefore he need not fear it. Moreover, death looms too large and awful across the horizon of life to-day to be lightly relegated to the background of things; it exercises men's minds as it has not done for centuries, provoking inquiry and demanding attention, which disregarded disturbs men's faith and embitters their soul. None can pretend to fathom the mystery or measure the meaning of death, but that does not make the subject, nor need it make it absolutely a sealed book. Christ is the model Teacher for all time, not because He satisfied men's curiosity, but because He made them think, and want to think, and think intelligently. That little has been disclosed to us of the hereafter is much more likely to be due to the fact that we cannot, rather than that we must not grasp it. For it is more than probable that the mind on release from its physical instrumentality—the body—unfolds a higher faculty than the normal intelligence common to terrestrial experience, or becomes invested with a more exalted excellence which it then begins to share with the celestial realm, and which we here cannot fathom or appreciate, and therefore any revelation as to its nature and scope would be useless. Anyone who has had experience of horses knows that this companionable animal has an almost rational capacity for perceiving and responding to the mental expression of its accustomed rider. and this is specially true of the more highly-trained horse, between whom and its master there is often a real and sympathetic

understanding in many ways; so much so that one is often irresistibly seized with the impulse to talk to one's horse of things beyond its ken, since the companionship is so close and both may be said to have much in common. But at once one is faced by the fact that the animal's intelligence is of a lower order, and we do not disclose to it what we would, not because we do not wish the creature to know, but because we cannot make it understand. Is not this nearer the true relation between Truth and the limited mental capacity of man? The horse is but a step below him in intellectual capacity, but sufficiently so to veil off much that is perfectly rational to his master; doubtless man in this sphere of life is a step lower in comprehension than he is incorporealised, hence the veil. But this need not forbid reverent inquiry as to the hereafter, since if we cannot determine what it is, we can discern enough to discredit what obviously it is not, theories which are usually misleading and mischievous.

We shall never rescue the experience of death from the shades of a morbid repellent gloom until we think intelligently about it, and in the light of what we know of Life visualise the beauty of Death. The beauty of Death! And yet death is an unwelcome, and as observation proves, a painful and even distressing experience, if sometimes of brief, often of long duration. But what evolutionary fact in life is not? Through pain and travail, not our own but none the less perilously real, we enter this world, thus in greater or less degree we experience its changes, thus we leave it. This is inevitable, inevitable as the consequence of the fact of sin in the

world; but we need not confuse the accidents and adjuncts with, nor mistake them for, the Fact they accompany. Death is a punishment, but it is certainly not merely a punishment,—it is a condition quite normal in the destiny of Eternal Progress; the punishment lies rather in the form than in the fact of death. Death, like Birth, shorn of its repellent habiliments of physical pain and moral peril, is a glorious and wonderful achievement (except of course when self-determined), the bursting forth from the Womb of Time, of Life fuller winged for a wider world, ever soaring higher and higher in the boundless sphere of Infinity, yet never beyond the conscious communion and inseparable interrelation with us who yet remain within this sphere terrestrial. It is indeed a New and Wondrous Re-birth; the pathos, the bitterness lie not so much in Death as in our obfuscated perception of it, a predicament which the Church attempts all too little to remedy. The Church says she can tell us very little about the Life Beyond, and that therefore it will profit us little to think about it except as a place of rewards and punishments, and to act accordingly. But man instinctively thinks about it, though left to himself to think, on this as on many kindred subjects, he usually thinks the worst and unguided comes to debased conclusions. That the Church can tell us dogmatically little about life beyond the grave must be admitted, but that she should permit foolish and obviously false theories to germinate unchallenged in men's minds, theories often fraught with peril to man's truest well-being and well-doing, is mischievous and is certainly playing into the hands of the worst enemy of the Church.

> "When people once are in the wrong,
> Each line they add is much too long,
> Who faster walks, but walks astray,
> Is only furthest from his way."—*Prior*.

To bid the world believe in the Communion of Saints, *i.e.* the conscious personal relationship between human souls in a common sanctified life uninterruptedly existing here and hereafter, and never mention the subject except to say she knows nothing about it, is not calculated to inspire a very salutary faith in it. Yet this is the case. Not three in ten of those who regularly testify to their belief—if belief it can be called—in that ineffable reality have the smallest grasp of its meaning, and at that it is allowed to be left. But need this be so? ought it to be so?

The Church is GOD's inspired interpreter and is so called to be till the end of Time, and if she cannot always interpret Truth, she can safeguard it. Her failure to interpret, not perhaps wholly, but even partially, this profound Truth, as in the case of much else of which she is the pillar and teacher, is due not a little to the narrow or narrowing vision by the Church of her vocation and equipment, and her inveterate unwillingness to interpret GOD and His Revelation in the light of anything outside a rigid and traditional theology, ignoring and often treating with lofty contempt the Revelation by GOD of Himself through the instrumentality of science and physiological research. Her position is rather like that of a man who goes on the links with a full complement of clubs for the game and insists on playing every stroke with the same club!—or of a pedagogue

who solemnly bids the Allied Commanders use a several century-old atlas as a practical and infallible reference in strategic movements in this war.

What conscious relation the liberated Spirit-Mind bears to those who remain in the flesh, though not germane to our purpose is not irrelevant thereto. It can be no more than speculation, and this popular indulgence is intelligible, since man cannot interrupt his normal affections as abruptly as death interrupts his normal activities; and it is a laudable indulgence since the more man's vision is projected beyond this material environment to the Realm of the Greater Realities the more aspirant man may become of a loftier Vocation; the more sensible he becomes of the Infinite range of Destiny (to the apprehension of which his ambient soul leaps instinctively) the more quickened he will become to loftier and finer ideas. The more exalted his appreciation of the boundless issues of life ever unfolding in due gradation and beauty, the less invigilant he is likely to be of the challenge thereto within and around him. The more sapient his estimate of values, the less impatient he will be of discipline; the more symmetrical his sense of proportion, the more complacently he will bear the vicissitudes of this mundane experience; and the more the true and beneficent Purpose of Life is disclosed, the less he is likely to be deluded by indulgence in ridiculous theories, none too wholesome, edifying or self-respecting.

Now it is obvious that if death has no debilitant effect on the Mind, it is not less receptive or perceptive of impressions after its release from the physical

organism. That it is not dependent upon visible and tangible physical elements for its operations is clear. The air is not a visible body, yet it is capable of instrumentality as the vehicle of sound, gravitation, and movement. All human emotions being mental,—sight, hearing, pleasure, pain, etc., are of course mental sensations. One says, after some injury thereto, that one's hand is painful but of course that is not the case, the pain is felt in the mind. If then, all sensations are mental and can be operative apart from and independent of visible instrumentality, there is nothing so far against our belief in the capacity of the mind, independently of and apart from the body, to appreciate what goes on around it; indeed it may be much more receptive and perceptive, for in the body its sensations are necessarily limited by physical limitations, and some are more circumscribed than others. The range of the eye and of the ear is much narrower than that of other mental sensations, comprised within a comparatively limited range; but we can experience the sensations of pleasure or pain produced by some occurrence much further distant. Not only are the two former bounded in their operation by physical limitations, they may be further limited by organic defect in eye or ear. From these limitations the Mind is liberated at death, and it is not consistent with the Basal Law, which is one of progress in an ascending scale, that whatever vehicle of expression it is invested with should be more limited in the passing of Time, but the reverse. Again, memory is the widest mental faculty, and curiously enough expands as a rule with declining physical capacity, old people being able to remember incidents

of their early childhood more clearly than much which has intervened; so that if one could live much longer, memory might become more and much more comprehensive, rather than less. Memory is the faculty of reproducing the Past and making it live in the Present, and the most impressive attribute of the Deity is that He is Eternal,—living in a perpetual NOW. Nothing to His Eternal Mind is Past or Future: I AM is His designation of Himself; to GOD ALL IS. May this not be, in a rudimentary way, the condition of the human mind into which it can and does pass when it leaves the body? Man is made in the Image of GOD, immeasurably inferior of course but not different in principle of existence, or he could not be made in that Image.

We are told that Death is the gate of Life, but if by that is meant the entrance into life, death certainly is not the gate. Rather it is a gate on the road we are already travelling, an episode in life already existing. What is existence here and now on earth if it is not life, and life in a very exalted degree? In thousands of men and women it is a beautiful, rich, resourceful life, daily unfolding in moral grandeur, inspiring good in and hallowing all with which it comes in touch, "radiating the Sunshine of Love." And certainly death is not the breach of continuity of life, but only the breach of the continuity of life *as we are accustomed to it*. Nor is Death an isolated experience in this life; it is, as we have recalled, the discarding by the Spirit-Mind of the physical organism through which in a physical environment it expressed itself. During life here it is being gradually and imperceptibly discarded; at death, in its terrestrial form it is wholly discarded.

Is there intelligible reason, apart from the punishment theory, why this separation of Spirit-Mind and Body must take place? If the ascent of man involves the development of his mentality, a wider, fuller capacity for life in a wider, fuller sphere, the necessity for the abandonment of a restricted and restricting organism is obvious. And if that be so, then death is not only not an isolated experience in life here, it is probably not an unknown or isolated fact in life beyond the grave, though there unattended by pain or sorrow. For in the immeasurable and infinite range of Eternity, development—expanded capacity—is still in progress, the Spirit-Mind is widening uninterruptedly and passing on from sphere to sphere, each transcending the last as nearer and nearer it approaches the Æon where GOD will be All in All. May not that evolution or ascension involve many a change, many a discarding of effete organisms and the investiture of more exalted ones? And what is each but Death? The *fact* remains, the concomitant conditions notwithstanding.

That we cannot properly divest death here of its sadness and penitential character is clear enough, since we cannot divest it of its punitive character, and by the generality of people in Christian countries that fact is not disputed or resented, even by non-religious people; and therefore the element of mourning is a normal corollary to the passing hence of our loved ones. But usually mourning is the expression of a sense of loss, instead of, as it should be, of a sense of sin which has laid its shadow over an otherwise sublime experience. The sense of loss! But have we lost them? Only in one sense can this be true,

and that the most terrible,—when the life thus passed is the unfolding of the remorseful terrors which are the inevitable goal of impenitent self-rejection of the Divine Purpose and Will in this world. And there to the mercy of unerring justice we must leave that eventuality. But otherwise? The sense of loss is not the sense of separation, even temporary. There cannot be even a momentary breach of relationship, fully realised on their part, though in their case exalted and etherealised. The sense of loss is ours only in our incapacity to realise and enter reciprocally into that higher relationship. We can only visualise them as we knew them, in terms of earthly memories in which the physical symbolism predominated (and predominates when it has ceased to be); we cannot visualise them *as they are now*. Surely ours not to mourn that they are gone from us, but rather that we are unable to appreciate their blessed nearness to us; to bend every impulse of our life to the attainment of that more exalted illumination of mind, which clarifies the contemplation of this essential step in life's transfiguration, and gradually penetrates the mist that veils the mystery.

That we who remain can become conscious of a communion between ourselves and the etherealised souls of our nearest and dearest is not to be denied; there are those who know and experience it. But that gracious experience cannot be achieved as a warped and unaccountable mental perversion persuades itself, *by bringing them down to the level of our material range of things*,—an absolute contradiction of the law of progressive Science, yet often indulged in by those who make that law the infallible

bar of judgment and the final court of appeal in the realm of Truth, and the witness to their superior intellectuality,—but *by rising to the level of the departed.* The Soul that would here catch a glimpse of the Glory of the Great Beyond, and hold conscious communion with the departed must have known something here of that inexpressible relationship in the Mystical Body of Christ; some relationship more exalted than even that of human relationship, and must be singularly pure and rarefied, of exquisite spiritual refinement and penetration, and such souls are probably rare amongst us. The music of the Courts of Heaven can only express itself here in a life whose strings are delicately attuned to its sublime melodies; the conscious touch and real communion of the radiant soul of the dear one passed into the Great Communion of Sanctified Bliss, is only for those who know the basal and essential prelude thereto, —communion with the Infinite in Whose Infinite Glory he or she ascendingly dwells. We cannot have it both ways; we cannot have GOD and mammon, meretricious delusions notwithstanding.

How far can those who have passed out of the Body be aware of what goes on here? There is no reason to suppose that they are not cognisant of much; and probably what they do realise they realise much more clearly than we do ourselves. For, in the first place there is not the slightest ground for supposing that the Spirit-Mind goes to some distant sphere or is any further removed from us than it was in the body. On the contrary, since it is subject to no conditions of time and space, it may be much nearer to our real self, but unperceived by us because of

our duller sense and restricting range of physical instrumentality. And in the second place, however "far off" it were, space would make no difference since Mind is beyond the range of physical geography.

But it may be said,—how can the departed be perfectly happy if they know what goes on in and around us? There is nothing to warrant the supposition that they are perfectly happy, since perfection is the consummation of all; and it is wholly inconsistent with Divine Law that sudden change of any nature should take place, since it would involve sudden change of capacity; all works in a gradual unfolding along the lines of that immutable law. A boy may leave school to become an artist, and entering the artist's studio see a range of beautiful pictures which give him greater happiness than anything he has seen before; but it will be a long time, and he has much to learn, before he can know the greater happiness which comes from being able to paint them himself. Eternity is not the revelation of a succession of surprises, it is Perfection; to the attainment of which man's capacity is being gradually unfolded. When we speak of GOD revealing or disclosing Truth, or saying this or commanding that, it is not the Divine Being who is expressing Himself on certain peculiar occasions; HE IS, and therefore all IS NOW disclosed; there is nothing more to disclose so far as He is concerned, though He is the source of all that promotes man's expanding capacity to perceive and apprehend what is disclosed. An infant is incapable of perceiving, except in the dimmest possible way, the activities of life all round him; of its significance he is even less conscious, but none the less life is going on all round him. As he

grows older and his organic capacity develops he enters more and more intelligently into it all, and appreciates it accordingly. So it is with man in relation to Eternity. It is all round him now, all is disclosed and open before him, there is no more to unfold except his own capacity to perceive it. It is man, not GOD who unfolds.

It cannot be supposed that the Spirit-Mind sees all that goes on in this world, as we see it. Of our physical activities it can know nothing, since it is itself beyond the range of physical activities, and the physical *as we know it* has then no relation to Mind. To suppose that the Mind sees us eat or walk and so on is irrational; it is the sensations producing or produced by physical activities which Mind can perceive, the motives and the consequences of our physical activities. And this is not extraordinary, for we can perceive these to some extent in each other here. We often know what motives inspire others to do or refrain from doing things; we often know to some extent the pleasure or pain they experience in consequence, quite apart from any physical expression thereof. Our sensations therefore of pleasure, pain, anger, fear, hope, depression, elation and so on may be all perceptible to the Spirit-Mind, as are our moral impulses, or our impressions of the beautiful, the elevating, the ennobling, and of course the reverse, since these are all mental processes.

But (it may be said) if they can perceive our sorrow and suffering, and are conscious of the physical, mental and moral disorders in this world, they must be unhappy in consequence. Doubtless they would

be, and even more acutely than we are ourselves; but it must be remembered that they have a truer sense of proportion, in proportion as they are becoming attuned to the sense of the Eternal NOW. They no longer live in a sphere of consecutive activities; Past and Future do not mean to them the detached occurrences which they mean to us. And that being so they see Purpose and Destiny more clearly coincident; hence the misfortunes and miseries of the present are seen in the light of the Great Loving Purpose consummating in and through it all. We see the toil, the mistakes, the disappointments which are the lot of the artist producing a great picture, they see the picture much nearer the finish. We see in ourselves the struggles, the failures, the impatience, the despair of things, they see the achievement and victory which glorify it all; hence their sorrow is "swallowed up" in a Great Joy. They see life steady in proportion as they see it whole. May this not be a reason why the Deity does not interfere with man's free will and the unhappiness which is occasioned by man's perversion of it? "Death is swallowed up in Victory." GOD sees NOW the ultimate triumph of good over evil, and whilst He perceives "the whole creation groaning and travailling in pain together," He sees equally clearly and in the Present the Glory revealed. Even we ourselves, when time has marched a little further along and the past becomes more clearly revealed in the light of the present, see much that is good and has been beneficial to us in what then we believed was wholly mischievous and calamitous. How much more must this be so to Perfect Omnipercipience?

Where the real suffering of the Spirit-Mind obtains

(one suggests) is in the perception of irremediable evils occasioned by our perverted wills, our abuse of Life's resources, our wilfully distorted estimate of values, our defiant disregard of that Perfect Will which makes for man's true welfare and happiness and to his participation in the Perfect Glory crowning Eternal Purpose and Destiny; to see man on earth devoting to ruinous issues and diabolical ends the wonderful potentialities disclosed by Matchless Perfection for man's own well-being and well-doing; to see man subverting to base and self-degrading purposes the privileges vouchsafed to him for his own happiness and that of his fellows by Eternal Love, the abuse and perversion of which must lead to self-condemnation. Again, it must be remembered that if incorporeality does not terminate mental activities, it must develop them. Their purpose in life is still being pursued by the disprisoned Spirit-Mind and is being more and more apprehended, more and more achieved, and itself being more and more energised thereto and energetic therein. If in life on earth man responded to the impulse of Divine Will and co-operated therein, how much more will he do so in life THERE, when the capacity to do so is widened and the impulse to do so stimulated by the clearer Vision of the Great Purpose in the Mind of GOD? The influence of the Matchless Power of the Universe is unchallenged in the Spirit-Mind; nothing hinders it (so far as we know) from perfect consonance with the Divine Will, so that Heaven to those disprisoned Souls who in the body lived in conformity with the Divine Will is the increasingly enhanced Glory of a clearer and closer vision of the Ultimate, the ALL in ALL of all things; the nearness of the Great

Perfection, the illuminating presence of the more clearly visioned Majesty and Power in Life, and the supremely satisfying, stimulating, exalting consciousness that they themselves in their conformity to the Divine Will and purpose have a ceaseless share therein, are themselves contributive thereto and exalted thereby.

To those whose aim and insensate ambition here on earth it was to live in unreformed defiance or contempt of the Divine Will, persistently and determinedly in conscious disobedience thereto, what must life mean? So-called death cannot change their inclinations, nor miraculously reform them. Their evil impulses stimulated yet more and more to the distortion of Life, their evil inclinations and propensities pursued in ever-increasing malignancy in proportion to their ever-expanding capacity, their contribution to the Forces and Potentialities of Evil inevitably more and more directed against us here,—more and more intensely devoted to the prosecution of their self-chosen pernicious purpose, all too dimly realised in the body, NOW disclosed in all its abhorrent and malevolent significance, its hopeless terror and remorse. For clarity of vision is theirs also; there is but one Law, one unfolding, immutable, inexorable Law of GOD; they too see past and future in the all-prevailing NOW. All is disclosed and open before them,—an abiding inevitable remorseless DOOM. To perceive the sorrow and suffering endured, probably sometimes to despair, by their own nearest and dearest here on earth, in consequence of the hard struggle in and against the pitiless evils arising out of the physical, mental and moral disorders of the world, yet themselves devoting

all their powers in the life beyond to reinforce and envenom those mischievous powers of Evil! To see engulfed in the vortex of unmeasured disaster the once pure lives of unsuspecting loved ones, yet embittering the struggle and intensifying the suffering; not only impotent to do aught that can help, but helpless to do aught but accentuate their misery and sorrow. To witness the revelation of the transcendent beauty and glory in Life; craving to participate in and enjoy it all, and yet self-deprived of the capacity so to do; the yearning for all that is conducive to happiness, yet ever unable to attain it; where their very existence is their own punishment, and where the remorse lies in the remembrance that they determined it for themselves! Could that be aught but Hell; could Hell be worse?

How far that condition of things can be remedied; how far our prayers, or their own can rehabilitate them we cannot say; but we cannot deny to the Higher Sphere any potentiality which is common to man in the lower sphere; the Basal Law forbids that. The relationship, at least in its vital essence between GOD and man, is not broken, whilst nothing can sever the Divine Cord of Love. And even punishment in the Mind of GOD must always have man's welfare, not GOD'S vengeance, as its primary quality, and therefore will be corrective rather than vindictive. But punishment is the inevitable working out of Law. Forgiveness may restore one to favour, it cannot relieve one of punishment. The world may be forgiven the sin which caused the war, but nothing can recall the pain, sorrow and misery it entailed. A boy may steal a knife and in using it cut his hand, but

whilst he may be forgiven the theft he must bear the physical pain and discomfort of the wound. One may indulge too freely and be forgiven, but forgiveness will not cure the headache. It is instinct in man, in his saner, better moments, to desire his fellows' happiness, because instinctively man knows that on the whole his own happiness is less imperilled if those around him are happy. If then our prayers can help the perverted souls beyond—Let us pray! If our prayers cannot help them at least they help us, for none can even wish to do good to others but himself is exalted in that aspiration.

Heaven is in its fullest measure the development to the full of the already conformed capacity in man for man's noblest aspirations, the complete response to the deepest longings of his soul, the supreme satisfaction of his Faith, the perfect consummation of his Love. And may it not be, that incorporealised there is opened up to his Spirit-Mind, more clearly visualised than when in the flesh, that first "after death" glimpse of Eternity; entering upon the ecstatic contemplation of the boundless glory of GOD'S attractive winning LOVE, beholding the Vision of His GREATNESS and POWER, gazing in increasing wonderment as capacity widens for appreciation, upon the marvels of His Omnipotent WISDOM, enraptured by the transcendent Beauty of His Perfect Matchless MAJESTY, feeling the flaming Purity of His transcendent HOLINESS, sharing the radiant Happiness of the Ministering Hosts who do His Pleasure, and who feel no sorrow since they know no sin, catching the song of endless, transporting, adoring praise,—until in the Great Reunion with the rarefied, glorified Body, changed, enhanced

in ascending exaltation, in immeasurable capacity and unbounded resource, Man enters fully upon his peerless heritage, where Life is unbroken, captivating, hallowed and all-hallowing Service ?

" Heaven opens on my eyes ; my ears
With sounds seraphic ring,
Lend, lend me your wings ! I mount, I fly ;
O Grave, where is thy victory,
O Death, where is thy sting."—*Pope.*

IV

WHEN in the Omniscient Wisdom of the Eternal Trinity the Incarnation was determined the Church was born; for the latter is an effluence of the former,—the most Exalted manifestation of Himself which the Deity has vouchsafed to man. The Church being a created organism, must operate consistently with the Basal Law; it is therefore Mind energised by Motive operating through Means. Whatever the Church may be, there can only be one Church, however inadequate to her vocation as GOD'S answer to the soul-cry of man, however inefficient her challenge to the disorders of the world; no alternative or supplementary organisation of human origin is possible, and therein lies the profound necessity for the removal of all that makes that answer inarticulate, or that challenge ineffectual.

Can we discover a definition of the Church consistent with the Basal Law, and at the same time inadmissible of more than one rational interpretation? In his Epistle to the Colossians [1] and in other places St Paul speaks of the Church as *The Body of Christ*; and whilst our Lord Himself never defined the Church, this definition is entirely in harmony with His declaration of the relation existing between Himself and His disciples: "I am the Vine," He says to them, "ye are the branches." [2] Obviously by "body" is meant the

[1] Chap. i. 18. [2] St John xv. 5.

tricomposite organism, not merely the physical element; and by "Head" St Paul must mean that Christ is the Mind of the Church. Indeed the context discloses this clearly, for when St Paul speaks of our Lord as the Head of the Body, he says, "by Him were all things created, that are in heaven and that are on earth, visible and invisible, whether they be thrones, dominions, principalities or powers[1]; all were created by Him and for Him, and He is before all things and by Him all things consist, and He is the Head of the Church." So that the Church having a Mind, must have in her ministry amongst physical beings a material body. This again is consistent with our Lord's simile of the Vine, and a vine is a tricomposite organism. The Incarnate Mind of GOD being the Mind of the Church, it remains to be seen what are the Spirit and the Body. Let us consider the latter first.

The Body of the Church must be an instrumentality adapted in this sphere to ministration amongst beings having minds perceptive and receptive through physical instrumentality, and that service will be as wide and varied as the needs are wide and varied. The human body (which St Paul clearly had in his mind) is a physical organism comprised of a number of members or limbs, variously shaped, endowed with manifold and widely diverse capacity and functions; some working constructively, some executively, some easily distinguished, others barely perceptible, all interrelated and interdependent, all maleficently affected if one is injured, beneficently and harmoniously operative when all are efficient and robust; a wonderful diversity in unity, contributing

[1] These are generally understood as ranks in the Celestial Sphere.

widely different elements to the whole yet all with one object in view, each in the contribution thereto and co-operation therein, itself growing more and more to efficient maturity and perfection, neither of which can be achieved in any other way. Like all created organisms, fresh elements or members are constantly replacing those who in process of time pass into other spheres, and are themselves in turn replaced, but identity is never lost, purpose is never changed. Moreover in maturity, identity though never lost is manifestly very different from identity in infancy, beyond recognition except to those who have been more or less continuously associated with the person from infancy.

The Church being an effluence of the Incarnation, will bear a resemblance thereto in principle; that is to say, it will be a Divine-Human organism, bearing a close and significant relation upward to the Deity, and downward to man, a potential link between the two; and being GOD'S answer to the soul-cry of man as a race, will be co-extensive in ministration and effluence with all humanity, or potential thereof. It is that characteristic which entitles the Church to the term catholic, which means universal. Invidious appellations thereto are often a contradiction in terms: *e.g.* Roman Catholic or English Catholic, as expressing difference in principle, are absurdities, since an organisation cannot be actually or potentially Catholic, and at the same time variable by any one race or section of the Church. The Church *in* Rome or the Church *in* England (the preposition "of" is misleading) is quite intelligible and consistent. This is how the Church is spoken of in the New Testament,[1] and it is

[1] Acts xiii. 1.

a convenient geographical terminology. The Church being potentially co-extensive with the whole race, must be potential for all the race in all the ages of human history; and since there is and never has been but one Church, members of the Church are members of the same Church. Moreover in principle of existence the Church is unchanging, as is the case with all created organisms, even though, as is the case with the human body, in infancy its capacity is more rudimentary. Moreover how much the functions, capacity and scope of the members of the human body may vary, the rules which regulate incorporation of the members, so to speak, and the conditions which determine unbroken relationship, remain unchanged whether in infancy or manhood. So that the Church being the effluence of the Incarnation, and being potential for all the members, and there being only one Church, Jew and Gentile are members of the same Church; and that wholly regardless of how long prior to the materialisation of the Incarnation the former may have lived, or how long the latter subsequent thereto.

It is sometimes claimed for the Church that she originated at Pentecost, but this she certainly never claims for herself, and in the sense in which it is usually interpreted that claim is wholly untenable and very misleading. There are those who speak of what they call the Jewish Church (the Jewish dispensation would be a more accurate expression) as though that were a sort of ineffective experiment on the part of GOD which He abolished for some Church of a different nature in which amongst other things, types and symbols were done away with,—which is

a rather thoughtless statement, since symbolism is an indispensable element in all human activities, and has certainly no exclusively religious significance. Pentecost did not begin a Church, and to exalt Whitsunday as the "birthday of the Church" above the Festival in honour of the Blessed Spirit, is again to miss, and most seriously to miss the sense of proportion, for it exalts the gift above the Giver, a common enough blunder in human experience. Our Lord expanded an already existing Church, or in the beautiful and significant words of the *Te Deum*, He "opened the kingdom of Heaven to *all* believers," a kingdom prior to the materialisation of the Incarnation open only to one particular section of the human race, the Hebrews, and did not therefore supplant any existing Church. That the Incarnation was potential for all who lived prior to the materialisation of the Incarnation is self-evident, when we remember that to the Eternal Mind of GOD time is inapplicable. Living in an eternal Now, past however long past is ever present. To Him a thousand years are as one day, and that is only a symbolic expression of truth, connoting more than it says. All time as we have said, even if it were millions of years, is to Him less than a moment, and the same must of course be said of the future; to Him it is all present. So that the moment the Incarnation took place, all humanity to its furthest possible bounds, past, present and to come, were simultaneously affected thereby. And that those who had passed "within the veil" were conscious of this, if mind is immortally perceptive and receptive of impressions, must be believed. Indeed it would be remarkable were this not so, because it is wholly inconsistent with *Divine*

Wisdom and Love that some members of the race should be less favoured by Himself in consequence of any act of *His*. Accident of birth or other temporal condition could never affect the Eternal Justice; again, it is man not GOD who unfolds. Therefore the efficacy of the Incarnation availed for all who prior thereto passed into fuller life, according to their capacity to apprehend it. But if that be the case, if the very fact of the Incarnation avails for the human race, where is the need of a Church? The need is clear, because Mind whilst corporeal is dependent upon corporeal ministry. Mind when in the body does not readily perceive nor efficiently express itself, or be impressed except by physical agency, therefore whilst those who lived on earth prior to the Incarnation were corporeal human beings, such preparation as was necessary for capacitating them to some apprehension of the impending Incarnation was provided in the Church.

When precisely the Church as a visible corporate organism began it is not easy to determine; there are glimpses of it in even the primitive age of man, but in the Hebrew race it undoubtedly became clearly evident and expressed as a concrete organisation co-existent with the nation, with definite relation to the life of the whole community; possessing a divinely appointed order of services and ordered worship, a divinely commissioned ministry, and a clearly expressed and clearly apprehended purpose—the Education of a Race who in turn should Educate the World; through which race all the world should be blessed by the impending Incarnation, which took place when that education had progressed sufficiently

for the race to fulfil its vocation as the Evangelist of the world. Slowly, imperceptibly almost, line upon line, through all the changing scenes of time the Hebrew race was being led to the Truth. Through good and ill, rise and fall, peace and war, success and failure, conquest and captivity, privation and prosperity, generation upon generation,—by prophecy, revelation, poetry, symbol and song the race was being trained and moulded to the perception of Purpose, the meaning of Destiny; for its physical co-operation, its mental perception, its Moral exaltation, and above all for its Vocation as the Mother of human progress and development, and its conformity to the Divine will and purpose for man—Eternal Life, Perfection. Moreover a Church was and is necessary because man is a free agent, and to conformity to the Divine will and co-operation in the Divine purpose his assent is necessary. The Church is for all the race, but compulsory for none, and before man could reasonably be expected (where man's intelligence suffices GOD never asks his faith) to assent to incorporation in the Church, it was essential that he should realise the conditions of membership, and be at liberty to accept or reject membership.

Membership of or incorporation into the Church, the Body of Christ, is the initial step in the supernatural relationship between GOD and man, and like any other relationship is perfectly consonant with the operation of the Basal Law. Just as all physical relationship in Nature (in any and every sphere) is Mind energised by Motive operating through Means, —an interdependent activity of the tricomposite

organism, so it is with the supernatural relationship; hence of the "conditions" of membership, the New Birth, this may at once be said,—they have never, they do never, and they will never change. And they are extremely simple since they are so fundamental, and may be thus expressed: Allegiance to the Divine Being, Confidence in the Divine Purpose, Obedience to the Divine Will. This is a tricomposite activity; the mind is the faculty of apprehension and apprehends that if GOD'S purpose is the Destiny of man the realm of Satan is to be forsworn; so he wills to become a "naturalised" subject of the Divine kingdom. To do so intelligently it is obvious that man must have a reason for so doing, and the reason is GOD, and this ambition (the natural aspiration in the mind of every member of the race, but by the aid of the Church, more intelligently perceived by those who are brought within the scope of her ministrations) is the incentive to membership. And the moment of vital incorporation is the moment of physical instrumentality directed by the mind, hence obedience naturally follows. So that we may thus express the invariable law of incorporation in the Church:

MIND

Determining allegiance to The DIVINE SOVEREIGNTY,

MOTIVE

Inspiring apprehension of The DIVINE Purpose,

MEANS

Demonstrating conformity to The DIVINE Will.

Thus incorporation in the Church involves, as it must, the whole being of man, Body, Soul and Spirit. It is the normal operation of the Basal Law. All human activities are consistent therewith, and in every expression of life—work, pleasure, and so on—this obtains, though so many of our ordinary activities are a matter of habit that we do not always realise the tricomposite activity. The Incarnation did not for one moment or in a single way alter the conditions of membership; they are to-day precisely what they were in the primitive age of man, though the symbolism may change as symbolism normally does. The conditions of membership are the readjustment of man's normal relationship to GOD, degraded, though not broken by sin. The prodigal was still a son when he turned his back on his Father. The conditions involve apprehension of and co-operation with GOD in Destiny. To be served man must serve; a member of the Body, the members serve him, but he in turn must contribute his share of beneficent activity; so that when in Baptism one is asked to renounce the Devil and all his works, one is asked to abjure the service of Satan for the service of GOD; when one is asked to believe the Articles of the Christian Faith, one is asked to apprehend all one can of revealed or revealing Truth; and when one is asked to be obedient to GOD and walk in His ways all the days of one's life, one is asked to conform, or allow oneself to be conformed, to that perfect will of GOD wherein man's truest happiness lies in life here and hereafter. But whilst the conditions remain absolute, they involve not only more for man to-day than they did in the primitive age; they involve to-day more than

they did yesterday and it will involve more to-morrow. The range of service is ever widening, its opportunities are ever increasing, and in proportion as the resources of the world are opened up and the scope for their use is widened, by that much is the obligation and resourcefulness of service enhanced. By how much more the revelation of Truth (not merely theological truth as we shall see, for that is disclosing far less effectively than any branch of Truth) is being disclosed, by that much is our knowledge and range of capacity extended; by how much more we are able to see conformity to the Divine Will, and become conscious of the deep and profound purpose in and through all life, shall we be culpable if we ignore it. Every age in Jewish history unfolded these more and more, and more was required of them in their later than in their earlier history, but far more is required of us in the twentieth century than was required of them. Every discovery and invention, every disclosure of Truth scientific or humanitarian, every impulse and emotion in human life unfolding the instinct of brotherhood, is deepening the human consciousness of moral responsibility of man for man, nation for nation, generation for generation; no lower ideal or temporary expediency will suffice or can beneficently supplant that; all demands richer powers in GOD'S service, clearer apprehension of the Divine revelation, loftier homage to His purpose. The great world conflict to-day is the conflict between GOD'S unfolding Truth and disclosing resources grasped for man's covetous ambitious selfishness,—and their beneficent use for man's welfare in GOD'S service. If it is a world in the throes of a great upheaval, it is for the

Church to make it a world in the throes of a great Birth of Regeneration; a struggle in the Womb of Time nascent of a great progressive issue, aspirant of and apprehending the Dawn of a new era of hallowed service in a great Brotherhood of man, marching hand in hand and face to the Light disclosing the Great Realities,—the consummation of that Brotherhood of man in the Fatherhood of GOD, first disclosed back over the hills of time in its rudimentary dim outlines to man the savage, slowly revealing its clearer visioned character to man the disciple, now in fuller consciousness to man the fellow-worker with GOD; but always through all time and in all eternity, to man the son of GOD.

The Jewish dispensation was the natural precursor of the Christian dispensation in one Church, and certainly the defection of Jewry from the Christian manifestation of Truth prejudiced and jeopardised her Mission, and for a time narrowed her Vision. But whilst that involved a serious breach of Communism the continuity of the Church remained unbroken. Our Lord worshipped in the Temple and in the local synagogues of the Jews, the apostles and early Christians did the same but were ejected because they worshipped GOD in Christ; so the breach of communion widened. Though the Jews rejected Christ—refused acceptance of the Incarnation, let it not be forgotten, rather let it be gratefully remembered that through hundreds of years they were the efficient instrument in the Divine purpose, sorely (but perhaps not more sorely than we) though they disappointed Him. Of that race Christ was born, and it may be that if the Church presents GOD to the

world more as He really is in His comprehensive relation to man, that race may yet accept as Master, Him Whom as Master they gave to the world. From the Jew, taught by GOD Himself how to worship we ourselves have learnt; his Bible is our treasured possession, his incomparable expression of praise our psalmody,—all that is best and that is saying a good deal, we have made our own. If their rejection of Christ is their loss, it is ours scarcely less. Jerusalem is Zion, the mother and cradle of our Religion; its history and place in the world compel the reverent homage of man, and to what may it yet be disclosed? That the Jew did not in "the fullness of Time" unfold the Dawn to a dark and disordered world and welcome all the nations of the race, blessed through his own, should more and more inspire the enriched and clearer visioned Church to lead him to the Shrine of the Incarnation.

The Spirit of the Church (the third Element of its tricomposite organism) is of course the Holy Spirit, from Whom all energy is derived. When the relationship between This Omni-Resourceful Person of the Triune Deity and humanity is contemplated, it is extraordinarily remarkable that His Divinity is so obscured, His Personality so subordinated, and His Functions so slighted, even in the Church. The fact that He is less capable of symbolic visualisation than the Divine Creator, or the Divine Word, makes definite and expressive teaching as to these all the more important. Whilst the symbolism under which He is demonstrated is, as it must be, very inadequate and not very inspiring, it is at least sufficiently suggestive, and His interrelation with the activities of His Co-

Operators in the Deity disclosed to us, is so vital and essentially primary, that inadequate apprehension of this is extremely prejudicial to a true sense of proportion in the interpretation of Divine Truth. Of His Self-existent Personality, of His manifold functions we have seen something; of His capacity we can never know all that is to be known of course, but much even of this we can discern and appreciate. He is not only the Life of the Universe,—He illuminates, stimulates and radiantly influences all life. He is the compelling factor in the whole range of creation, by Whom all is held in their orbit and from Whom all derive their power. His presence gives life and beauty to the world, enhancing, enriching, ennobling, stimulating, exalting life in any and every form, and, most of all in this terrestrial sphere—the life of man. He illuminates the mind, invigorates the body, strengthens weakness, gives decision to the wavering will, clarity to the clouded perception, enhances ideals, elucidates truth, deepens convictions, readjusts values, warns against the approach of and convicts of sin, sweetens, transforms, purifies and invigorates man's physical, mental and moral faculties, and discloses The Deity as the most wonderful, attractive and glorious Power in the Universe. True, we associate Him equally with the Other Persons in the Trinity in brief ascriptions of praise, but the worship of the Holy Spirit as a Self-Existent Person,—as GOD, is all too rare in the Church. We seldom pray direct to Him—although He is The LORD as well as the Life-giver, Comforter, Advocate, Paraclete, Sanctifier. He can be grieved, blasphemed, and provoked, and certainly He can be slighted! True

also, we hold a Festival in His honour, but again here He is obscured by the exaltation of the Church; the instrument above the Vital Force operating instrumentality,—the gift above the Giver. And this symptom is not to be ignored; for it is alleged against the Church that she has failed to imbue the world with the "Spirit of Christ," and perhaps that charge is more pregnant than is perceived by those who make it. Unofficial hymn-books tell us far more of the Functions of the Blessed Spirit than our official Prayer-Book, and on the whole the Church honours Him less than either.

It is clear then that the Church is an incorporation of members, widely diverse in character, capacity and identity; a body in which uniformity of demonstration is as wholly impossible as unity of purpose is absolutely essential. To these two characteristics the human body, and indeed all Creation, bears indisputable analogy and irrefutable witness. If half the energy which is dissipated on the pursuit of a rigorous superficial uniformity (often in matters as inept as vain and childish) were devoted to the achievement of that vigorous substructural Unity so essentially vital, and the lack of which paralyses Christendom, the Church would not be the discredited oracle she is in the world to-day. The Church will never impress the mind of man until she can express her own Mind, nor capture the faith of the world before she is agreed as to her own. But that the Church is a discredited oracle is due not only to her broken unity; it arises largely from her disproportionate and professionally narrow range of vision. We have recalled the obvious fact that GOD discloses Himself, His Being, Attributes

and Functions through two channels,—the Verbal Revelation, which is His Church, and the Visible Revelation, which is His Creation; in the former in Purpose and Will, in the latter in Majesty and Power. To the Verbal Revelation the Church almost wholly confines herself; its interpretation and demonstration are practically the be-all and end-all of her ministry; with the Visible Revelation she is professionally unconcerned, except in a deprecatory sort of way, in which—for anything she definitely teaches to the contrary, she dismisses it as an evil world, something which man must shun; an environment which is on all sides foreign to his welfare; GOD made it and the devil lurks in it everywhere, walking about like a roaring lion seeking whom he may devour.

What does the Church mean by "the world" against which she warns man; that world which she says she herself is *in*, but not *of* (but which she is much more of than in)? What does she mean by that world which is the first person of her trinity of abhorrence—the world, the flesh, and the devil? Is it not the *evil* which is in the world, or rather, the evil which lies in the abuse of the world? The world is a much bigger thing than its wickedness. What else to a child or even to the not very theologically discriminating man and woman can the world mean except that world which is displayed before us, in which we live and move and have our being—the world of nature, of work and pleasure, of relationships and friendships, of joys and sorrows, of success and failure, of streets and shops, factories and ships, art and science, poetry, painting and music, of physical resources and material prospects? Is all this evil

and the realm of Satan? So far from being evil, though evil is to be found therein, the world is man's ladder to heaven, in whose symbolism he sees every day the Majesty of GOD. Inferentially, for lack of clear definite teaching to the contrary, the Church is regarded as looking askance at all outside churches and parsons, services and collections as something evil, behind which there is sure to be a little devil of some sort. Happily we have outgrown (thanks to science) the belief that the world is really infested by demons who were responsible for every evil of fire and flood, disease and disaster, and which pictured GOD as a suspicious and wrathful Deity, easily roused and not very easily appeased. But there still widely remains the impression that the world of Nature is far more the realm of Satan than it is of GOD. There is invariably a chilly constraint, an artificial atmosphere prevalent whenever a parson (habited in black—the one colour no artist ever portrayed Christ in) appears on the scene as though the ordinary avocations of life, even the quite innocent and harmless ones, were something essentially extraneous from religion. Sometimes and in some ways they are, and they will continue to be until we teach the laity that *this* is not the world which displeases GOD; that, on the contrary, this is the world in which He dwells, in which He discloses Himself and in which He can be honoured,—yes, and in which He can be sacramentally found. To teach the laity to come to Church to find GOD, since there He is found most truly is right enough, but to shut GOD up in our churches and give the impression that He cannot be found outside is to withdraw in favour of Satan. If man has the

impression that GOD is not to be found, nor has any place in His world of Nature, then it is scarcely to be wondered at if man thinks himself at liberty to use (or abuse) Nature's resources as something apart from GOD,—and what that means is evident enough in the world to-day.

The Church cannot too soon capture that world for GOD, tell "the world" that GOD is to be found therein, and found therein sacramentally. All the world is His, lurk the devil where he will. Is there never evil within the four walls of a Church? Was heaven an evil place because the would-be Usurper flung down his insensate and insolent challenge? Heaven was what it always had been except for an evil which was fought and expelled the All-pervading Presence of GOD. Man will be much more likely to use rightly the resources of the world when he is more consistently taught that they are *GOD'S* kingdom; when he is taught to see Him therein. Man respects a church because it is consecrated, yet it is a building of stone, wood, slate, etc., all contributed by the "evil world" but hallowed for worship. So man will be far more inclined to hallow the world *for service* when he is led to see (or allowed to see) that GOD dwells therein, and that it is His world. He will be more careful in his use of the resources of the world if he feels that they are not apart from, still less hostile to Religion, but the very road along which by the aid of Religion he travels to his high calling in Christ Jesus. He will regard his office, his factory, his club, his worldly occupations generally, as spheres which are to be used and not abused because GOD dwells and reveals Himself therein, and can hallow them to man's best and

noblest uses, for man's best and truest happiness. To what but this does the *Benedicite* (the canticle, "O all ye works of the Lord, bless ye the Lord") bear witness? And yet this invitation to the widest act of corporate praise in the Church, is as a rule restricted to Lent, as a penitential substitute for the *Te Deum*!

Moreover, if the purpose and will of GOD are to be a passion in the life of man—and they ought to be, and only in proportion as they are can they really secure man's devoted allegiance—he must see His Majesty and Power in the world around him. Children—and a good many who are not children—are frightened at a thunderstorm: would they be frightened if they were shown more of *GOD* in His world? Man needs an incentive to serve GOD beyond the reiteration that it is his duty so to do; there must be made evident to man the purpose and will of GOD as the supreme attraction of life manifested in His Majesty and Power in the world, that glorious world of Nature and Nature's resources which knows no sin save what man himself puts there, and probably no imperfection or flaw in its conformity to His will; wherein GOD in His Matchless Design, and Mind, and Power, are expressed in every element and detail, and which this, His Visible Revelation corroborates all that is disclosed to man by His Verbal Revelation. When man sees these two Revelations brought more into harmony he will be more hatefully alive to the seriousness of desecrating or abusing the one as the other. He sees the resources of Nature applied destructively—those very resources, the unfolding of which testify to the Love of The Father, the Truth of The Word, the Power of

The Holy Spirit; which express the image of GOD and witness to the providence of GOD, even though often used perversely, and the consciousness of that would itself become a deterrent. It is repugnant to man's natural instinct to expose to injury and profane use those possessions of his which are the gift of love, and whilst he will fling away and discard with loathing what was a treasured possession given him by one who has since proved false to him, he holds on to and reveres those possessions which are his from one he respects and admires; and the more so as that respect and admiration are compelled and deepened as time goes on. The more man sees GOD in His beneficent Creation, the more appreciative he can and will become of GOD'S intentions for him; the more the Church projects man's mind thereto and leads him in his praise therefor, the more man will understand and love the Church, the more confidently and affectionately will he trust the Church, the more he will welcome the Church into his life.

The Church is called into being to serve and save the Race. This world is man's kingdom, to the beneficent, unselfish and wholesome use of which she must train him; to a sane and sacramental use of which she must inspire him; in the true perspective of which she must enable him to work out his incomparable destiny, as a sphere contributive to and unfolding the sphere she forthtells for him, and between both which there is no breach of life's continuity, no hostile barriers to life's fuller attainment except the false perspective and perverted use man makes of it; no hiatus repellant or gulf impassable except the inevitable consequences of distorted use

of it; no misconception as to the disclosing destiny of life in a wider, fuller and more abounding potentiality, when ascending the mount where GOD changes Was for IS, and Then for eternal NOW, to which this world's experiences, joys and sorrows, successes and failures, hopes and fears, are but the patient, slow unfolding till the Consummation nearer comes. The Church is God's answer to the soul-cry of man for GOD,—for HIM he cries and all man's struggles are a reaching out to his GOD-FATHER. The Church is HIS challenge to all that keeps man dark and down, hiding that Loving FACE, and turning his gold to dross, his dreams to nightmares; and not until she discloses GOD wherever HE may be found (and shuts HIM out from none) in all the beauty of His Beneficent Majesty and Power,—so far, yet far enough for man to see the struggle worth the while and in the means the meaning of it all, will the Church be worth man's while. Hers it is to lift the scales from his eyes, to hold before him the splendour of his destiny for ETERNITY begun in the things of Time and unbrokenly continued in the Glory thereof; to enlighten his path as well as lighten his burdens, to declaim less what he is and declare more what he was and can yet again become and is meant to be; to trust her people more than she does, if by them she would be trusted.

V

THE Primary Effluence of the Holy Spirit is POWER. He is THE MATCHLESS POWER of The Universe, and for the beneficent exercise and arresting demonstration of Power He inspired the Church, though any expression of it commensurate with her endowment of it is hard to discern to-day. Indeed the lament of the Church is that she has lost her hold upon the people, that is, her power in the world; and it must be admitted that as a POWER in the Church The Holy Spirit may be said to have suffered an eclipse. Where will you find this most potent effluence of the Holy Spirit compelling conviction and constraining conversion relatively to-day as He did in the first few years of the Christian dispensation? That the Church is an influence for good in a considerable section of the community, and keeps the lamp of religion burning in a very dignified way is evident; but she is more constrained than constraining, and more compelled than compelling. Whether that influence is, like her endowments, the investment of the past bearing interest on the present,—whether it is due to prestige rather than to power is quite worth considering. Yet her commission was essentially one of POWER. It was to the recognition and exercise of power our Lord called His disciples—men of no commanding gifts intellectual or moral; it was on a Mission of Power, not plausible persuasion, that He

sent them quite early in their training; it was their lack of faith in their own possession of power for which He upbraided them; in His farewell of them as a Visible Presence amongst them it was with Power that He commissioned them; and for the plenary Power of the Holy Spirit in their Mission to the World He bade them wait ere they began their campaign: '*Ye shall receive* POWER,'[1] He told them.

Power needs no definition: it is strength and is self-evident as the capacity to be or to do something. Again, there is only one power in the world; our differentiations of it are only differentiations of the same force operating in different organisms. The power which enables a dynamo to set machinery in motion is precisely the same power which enables a limpet to adhere to a rock or a man to resist temptation. That the range of power in the dynamo is, if more impressive, less resourceful than the range of power in the limpet or in man is due to the inferiority of the organism, a dynamo being only a human contrivance, and of course man cannot give the capacity to his organisms which GOD gives. Man is only an imitator not an originator; he discovers and copies but never creates, and his ingenuity is incomparable with that of the Matchless Designer of the Universe. The difference between the power in a limpet and that in a man is one of degree, of organic capacity. But in whatever organism power resides or is directed to it is the same, and invariably derived from the Matchless Power of the Universe; why it operates and how is determined by the Matchless Mind of the

[1] Acts i. 8.

Universe; where it operates is the function of the Matchless Designer of the Universe. Power bears of course a remarkably close identity with Life; indeed it is characteristic that all Divine effluences bear a family likeness, and shade off into each other so as to be almost indistinguishable by our obfuscated sense of appreciation. But perhaps where power differs from Life is in this: Life is prime energy, Power is that energy quickened by incentive or stimulated by challenge and in proportion thereto. It is said that an elephant born in captivity never knows its strength until it is roused. Even a limpet will adhere more tenaciously to a rock when its hold thereon is threatened. If necessity is the mother of invention, challenge is the womb of power. A man will go through years of life living a routine mechanical sort of existence and with almost bewildering suddenness find himeslf a power in the world, and it is invariably the acceptance of a challenge which has disclosed latent capacity for power—an "original" idea seizes his brain and he becomes a power in the world of industry; or a masterpiece in art or sculpture challenges latent genius and he becomes a power in art or sculpture. The Red Cross is the power in the world it is to-day as the result of the challenge of man's inhumanity to a woman's sympathy, the Victoria Cross is the recognition of power challenging man's heroism. Challenge gave us our glorious Rolls of Honour, and probably nothing but the challenge of yesterday would have disclosed to this Empire her military power to-day.

God created man to be a *Power* in the world; his progress through physical creation is the attainment of power in an ever ascending scale; his use of

creation's resources and his pre-ordained purpose therein involve power. Every unfolding phase of Truth, every new discovery in every sphere of life is a contribution to man's power, every disciplinary resistance to his nature is a test of power, every conscious act of conformity to the Divine will is a reinforcement of power, loyalty to the Divine purpose is the most self-beneficent use of power. BE STRONG, —you can then be everything that is worth being, and do everything that is worth doing.

The Church tells us that if we wish to be everything that is worth being and do everything that is worth doing we must Be Religious, and that is precisely true; for whilst Power is not Religion, Religion is Power, for it is (or ought to be) the supreme challenge of Life. But unfortunately we are not told as clearly nor as consistently as we ought to be told what Religion really is; and as is the case with much else, people get very queer notions about it, the most mischievous of which is that it belongs to Sunday and churches but has little or nothing to do with working days and business, a misconception which arises from confusing the terms *Religion* and *Worship*. Religion is the exercise of all those forces which contribute to the apprehension of and co-operation in GOD'S beneficent Purpose in man. So far from having no relation with the business of everyday life, it is the hallowing power of it all. Worship is the homage paid to the Divine Being in grateful recognition thereof, and whilst more especially rendered on His Day and in His House, need not necessarily be confined thereto. The relation between Religion and business lies in this: Religion directs the pursuit of business constructively, where,

without its guidance business is liable to unfold destructively.

Now we have seen that GOD discloses Himself to man in Majesty and Power in His Visible Revelation, His natural Creation, which shows us GOD at work. We can see Him at work all round us, indeed we can never get away from this manifestation of Himself; we can see His work in the garden, by the sea, in the wood, in the street, on the lawn and on the links. Sometimes demonstration of GOD'S Power is scarcely perceptible, one has to take a microscope to discover it; sometimes it is as tranquillising as a breath of summer air, sometimes it is appalling in its Majestic grandeur.

In all creation below man we see the Divine power at work perfectly (for anything we know to the contrary) and much more wonderfully and variedly than we can see it at work where man is the agent; partly because man is so ignorant of the precise extent and purpose of power, and partly because man, having the freedom to exercise power very much as he pleases, in his ignorance dissipates it, or abuses it, when it becomes dangerous or destructive. But even in man's agency we can see it wonderfully used. Man has made ocean and air a means of travel and propulsion, harnessed the wind to his service, converted electric fluid to all sorts of purposes, discovered innumerable activities for his physical ingenuity, exercised his mental faculties in all kinds of ingenious ways,—the laboratory, the operating theatre, the academy, the engineering room, the workshop, all shew not only what a clever agent man is in GOD'S hands but what a clever mimic he is. And this is

what GOD intended ; to this end He made man as and what he is, because all these resources make man instrumental in the real purpose of His being, —his upward, outward, onward, progress to destiny, by the exercise of POWER for his own, and necessarily therein for his fellows' good. So important is this, that GOD has ordered man's capacity, "fearfully and wonderfully made" in such a way that however clever man may be, he can never avail himself of power without calling in the co-operation of his fellow-man, nor exercise it beneficently without benefitting his fellow-man.

Now the ultimate purpose of Power is perfection ; perfection unfolds Life Eternal. So Be Strong and you will be Perfect, be Religious and you will be Strong, hence Be Religious and you will be PERFECT. And this is exactly what our Lord told His disciples to be. "Be ye therefore Perfect."[1] So evidently we can be perfect, if not in this sphere, in another, which as we have seen is only this life ascending in a beneficent gradation of purpose and efficiency. All our Lord's Ministry was a demonstration of Power, and His ideal for His disciples was that they were to be MEN OF POWER. He was always talking about Power as a human aspiration. "He called His twelve disciples . . . and gave them Power against unclean spirits to cast them out. . . ."[2] "I give you Power over all the power of the Enemy."[3] His Ministry insists so on man's need of Power because it is the means to Perfection, and in His profound prayer for His disciples He prays for their perfection : "Father . . . that they may be made Perfect in

[1] St Matthew v. 48. [2] *Ibid.*, x. 1. [3] St Luke x. 19.

one,"[1] a co-operation of perfect human organisms in a perfect Unity. What else could He pray for but that they should be perfect *in One*? How else could the Body of Christ be perfect? If one member, even the least is imperfect, all are maleficently affected, none is perfect; if the unity is broken there is imperfection and inefficiency.

That Power was to be theirs through the Holy Spirit, the Matchless Power of the Universe. It is not a religious gift but a gift to be used Religiously, and Religion is neither more nor less than Education. So for the plenary Power of the Holy Spirit His disciples were to wait and then go forth on their Crusade in response to the soul-cry of the World, the challenge to all that opposed the kingdom of GOD on earth ". . . the Day of Pentecost was fully come. Suddenly from heaven a RUSHING MIGHTY WIND . . . TONGUES OF FIRE upon each of them *and they began to speak. . . .*" A man who but a few weeks back had cowered before the contemptuous taunt of a serving-maid and covered his ignominious escape from a threatening peril by perjuring his Soul to save his skin, now in the Name of Him Whom thrice he had repudiated, nigh to the spot and in the midst of the populace from which he had fled in terror, CHALLENGED THE WORLD! From his finger scintillated no emblem of mystic espousal to richly dowered bride, his horny hand clasped no jewelled symbol of dynastic succession of right Divine, no glittering triple diadem circled the brow on which the lambent flame of Holy FIRE but now had sat, nor from the steps of a gilded throne majestic of the sovereignty of time was heard in

[1] St John xvii. 23.

dulcet tones and phrase felicitous a soulless message of "meaner things." A Torrent of irresistible POWER infused in man for man's regeneration swept men off their feet and overwhelmed their pride, imperilling social conventions, uprooting stubborn prejudices, engulfing human selfishness, threatening the barriers to racial brotherhood. Pricked in the soul and convicted in conscience men saw in their cross of shame their lode-star of Redemptive Grace, and flocked in thousands to the Banner of the Lord. Truly it was a day of GOD!

> "There is a tide in the affairs of men
> Which, taken at the flood, leads on to Fortune;
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries."

Shakespeare was more prophet than he knew as prophets mostly are. The tide of Matchless Power flows apace through all the canals of Time and overflows Eternity. What enabled these poor born sons of toil, themselves arrested by the popular power as a menace to the popular weal, thus to arrest the Powers of Hell? No gift miraculous nor beyond what is potential for every man in every age of man. "*They were all filled with the Holy Spirit and began to speak as THE SPIRIT gave them utterance.*"

The Church is an incorporation of men and women filled with the Spirit, giving united common utterance to the MIND of GOD in adequate response to the soul-cry of man, expressing the Power of the Spirit in an effective challenge to the disorders of society. "All power is given unto Me in heaven and in earth." [1]

[1] St Matthew xxviii. 18.

". . . As My Father hath sent Me, even so send I you," [1] said our Lord. Now it is clear that our Lord's earthly ministry was something more than the teaching of a Mysticism substantiated by a few miracles intended to capture the allegiance of His hearers, for in that it signally failed, on that it never depended, nor by that will it ever succeed. His ministry was the unfolding of a Great Social Brotherhood with GOD as the Supreme Father, the disclosing of Divine Purpose to be achieved by Divine Power, the answer to the primeval question of soul-warped man, "Am I my Brother's keeper?" [2] the witness to the primary relation of man as the son of the Eternal Father. His moral, mental and physical wonders were His effective and convincing challenge to the Evil Usurper of man's patrimony.

"And the LORD said, WHERE IS THY BROTHER?" [2] *In a workhouse Infirmary*—a child of six or so. The scarred disfigured body has just breathed away an all too short spanned earthly sonship, but three days before laughing his merry mischievous "bye-bye" to her, who now blanch-faced and heart-seared by the side of his screened-in bed, scarce conscious of the spacious Eternity swallowing up that brief snap of time, her own soul broken in mother self-reproach, too conscious that the hand enfolding the little fingers in agonised love, itself wrote the tragedy. A tender word from ministering sisterhood, with faltering steps she makes her way back to the home which she and her good man had left for one brief hour for a little foregathering with a few friends, like themselves "poor but respectable" at the *Crown and Anchor* two

[1] St John xx. 21. [2] Genesis iv. 9.

evenings before. Of course one must drag in a public-house, but this is no tale of "drink." None had ever seen the man unsteady of gait or known him for anything but a good husband and father and a respected employee. Now and again he went to chat and "have a drink"; to express or listen to more or less pertinent views on the political or social questions of the day. England's public-houses are not all the resort of the ill-groomed or refuge of the abandoned, nor do they all fatten or desire to fatten on the folly of vicious mentality. They are the rendezvous and recreation resorts of the people, and with fewer exceptions than they are credited with, respectable and well conducted; affording facilities —all too circumscribed, for friendly and congenial intercourse,—this time swiftly broken in upon by a hurried message, "Johnny is on fire . . ."

"*I am the Resurrection and the Life* . . ." So above the stress and strain the fearsome heart is lifted. ". . . *The Lord hath taken away*,"—well, it is something to shift the blame anyway! . . . "*The Grace of our Lord* . . . *Amen*," a few sympathetic words from the Vicar. . . . "another cup of tea my dear . . . yes, terribly distressed, but then if parents will leave their children alone in a house . . . of course I didn't say anything to them to-day, but I shall preach specially on temperance (!) on Sunday, they are sure to be in church in all their new clothes, I should scarcely have known them,—new frocks, new boots all round, such a waste at these times; you must certainly go and see Mrs Blank; in three months time they will be as badly off as ever. And such a lot of flowers, most extravagant, but they are

very thoughtless and wasteful . . . there are only eight vases on the altar I noticed . . . expensive? But the Festival of the Resurrection,—surely my dear. . . !"

In an Asylum. Now raving now moaning, a young mother never a wife. The latter she would have become had he meant what he said, the former she would never have become had his suggestions proved effective. But where they were meant to obviate the shame they only malformed the offspring, which a home for "crippled" children, well supported by a charitable public, now shelters and displays as evidence of what skill and kindness can accomplish in the way of happy child life, even under these dispensations—of Providence! Turned adrift from the parental roof, expelled the Girls' Friendly Society, banned by the Church—the Christian charity of the ninety and nine demand that—this wreck of girlhood lost her reason on being rescued from that grave of despair which flows sluggishly past the Stately Palace of the Commonwealth where politicians veto their convictions for your votes, and give your life for their country. After all, what was there of joy or even of reasonable freedom in the old life at home, in the monotonous, exacting, ill-paid drudgery? The strict puritanical atmosphere of home, its perpetual frown on all innocent recreation, its abhorrence of the world—so very evil, its routine of school and bed, slavery and bed, church and class and church and bed. Restricted companionships and the reactionary recourse to illicit assignations, the sympathetic blandishments of well set-up youth . . . prospective freedom . . . flight from the ungilded cage . . . a soul's awakening, a deathless life, and soon all will be

over . . . a wreath magnificent which those fellow employees in the swagger popular emporium laid on the polished coffin of all that is "mortal" with tears and sighs at life's bad luck; the lavish subscriptions to the white stone cross inscribed "Thy will be done" testify to their ready generosity; for they are in receipt, if not of ample wages at least of ample opportunities . . . "we have no concern outside business hours, our 'hands' have the fullest liberty. . . ."

In a Prison awaiting execution, a man . . . jewellery . . . burglary . . . murder. A child in the elementary schools, a choir-boy, a prize-winner in the Sunday schools, but not over scrupulous in his discrimination between *meum* and *tuum*. Whence and why this unfolding propensity? To some extent inborn, but under wholesome and prudent influence might have been eradicated or at least controlled. But parental discipline cannot afford to be too discriminating, hungry mouths must be fed and some semblance of decent Sunday clothing obtained; how else can he go to Sunday school and Church? He must add his contribution to the slender "home" resources, an after school job is obtained for him, aged ten. A small account paid to him ensures a coveted knife—there is no special seriousness about it except the possibility of prosecution, which is avoided,—for what good would it do? They are a struggling family in a squalid court, one of a row of hovels, insanitary and tumbledown, which the Town Councillor landlord (engrossed in schemes and committees for laying out the garden city which is to demonstrate the municipal interest in the better housing of the working classes) has no time, and he

has certainly no inclination and is under no compulsion to render habitable. And the theft does not conflict with parental morality; after all it is no worse than the pawned parish blankets or the unpaid loans. As to the boy—well, another job is quickly found for him; sharp wits but sharper practice ensure long uninterrupted success; a glib tongue and a resourceful mind—for education is now very up to date—ensure a post of trust among his club-mates. The new home comes and it must be better than the old one, the club funds can be repaid in time. But there is a hitch, an unexpected exposure, reputation goes with situation and a livelihood is sought in directions where cunning counts for more than conscience. So one step leads to another and at a few minutes to eight to-morrow morning the last few steps will be taken. . . . "*When the wicked man*" (or something to that effect of course) recites the chaplain,—he must say what the Church bids him, despite the reconciliation of yesterday when penitent and priest, silhouetted in the cell of gloom and doom felt the arresting significance of the ray of sunshine unfolding its symbol of Pardon and Hope to an outlaw absolved. A mechanical movement and "all is over"; a dazed and trembling soul falls heavily into the arms of Angel-Pity and is tenderly laid at the feet of Omniscient Selfless LOVE. . . .

These pictures may be badly drawn, but every one whose concern and devotion lie in these directions and are not superficial therein, knows that they are not overdrawn. They stand for an ugly fact and represent an ugly phase in social life, as commonly true as they are commonly acquiesced in.

Our Workhouses, Asylums and Prisons do not contain, they represent the victims of our physical, mental and moral disorders; those within their walls are not those who break the Ten Commandments of Society but those who have broken the Eleventh—"Thou shalt not be found out." They both contain and represent the product of elementary and Sunday-school education; Bible classes, Guilds and Church societies have their quota, and more than their quota in those Unnecessary Evils, but this is not realised because we do not penetrate beneath the surface of things. They epitomise substructural dangers, subsidences at the bases of the Social Order. One does not pretend that we can yet be within even measurable distance of the day when these Three Institutions —Monuments of Religious Inefficiency and Impotent Christianity—shall have passed into comparative obscurity; but of these three Institutions many are now transformed into Hospitals and are nursing their former inmates back to health and strength; broken not in sin and vice, but in body and mind in the battle for the honour of their Country. The wastrel and the hooligan have perished out of the land. Claimed by a great CAUSE they have become, what they could long since have become, if claimed for the CAUSE PARAMOUNT—MEN. In what capacity will they again find shelter therein?

That in all their significance, this trinity of witness to superficial Religion shall again stand the accepted fact of a civilisation alive to little more than the custody and cure of victimised humanity, diverted from revolt thereat by a glorified nursery of things, and rendered unconscious thereto by a thin veneer of

scientific resource and superficial embellishment, is not only criminal folly, it is purblind gullibility. The social disorders of the community are not less insidious, indeed they are more so, because more or less skilfully concealed out of deference to a moral, or immoral condition of things, which is comparatively indifferent to what things are so long as they are not disagreeably obtruded. Social paint, like social charity envelops a multitude of sins,—but these disorders debilitate the whole social system and the body politic suffers in consequence ; it is a virus impregnating the blood of the community.

Upon what shifting sand of social disintegration did not the structure of society find itself when war saved the situation ? England in the grip of Industrial strife, Wales in the slime of Religious strife, Ireland in the throes of Civil strife ; a commonwealth rushing blindly to suicide ! But if the social evils imperil they also impoverish the community. We spend millions sterling, waste enormous resources and the richest treasures of brain and body, the best and keenest skill and intellect every year on cures, where less than half would suffice for PREVENTION.

Homes for neglected and ill-used children compel the charity of the nation,—why do not the congested, germ-laden areas in which they fight for existence, convict the conscience of the nation ? Ten per cent. of the babies born in Great Britain every year die before they are a year old, and of those who manage to survive amongst "the masses," about whom we are now more than ever concerned, a considerable, and what ought to be a revolting percentage spend their nights in crowded rooms reeking of poisoned

atmosphere, and most of their days in streets loathsome with garbage and pest-infected. *Where is the Power that should challenge this?* We spend thousands a year on their *cure* when they become, as in the natural order of things they must become, emaciated, diseased, physical and mental wrecks. We have institutions, corrective and reformative for boy and girl hooligan, and spend enormous sums on building and equiping them; but why do we tolerate the miles of courts, alleys and congested contaminated streets which disgrace every city and most large centres of population in the kingdom, where parental aspirations are sterilised and natural self-respect is hopelessly impossible? Who can pretend that any "uniformed" discipline can properly or naturally replace the instinctive and rightly inspired discipline of Home? What institutional life can ever have the same beneficent influence that Home at its best can have? The wretched conditions under which millions of our fellow citizens live are wholly subversive of parental influence for good, even if there were any incentive in parents' lives and circumstances to inspire it. *Again, where is the Power to change all this?*

Appeals for money to equip, maintain and improve redemptive industrial and philanthropic institutions and agencies pour in upon us incessantly, their claims take a heavy toll of our resources of time, energy and labour; almost every sermon (apart from the war) is an appeal for money for organisations to care for, to cure the ills of humanity consequent upon our social and economic disorders, and where the Church should be in the van of a world struggle against it

all, the Banner of the Lord in one hand the Sword of the Lord in the other, she is a more or less efficient R.A.M.C.,—a Reassuringly Acquiescent Mollifying Church in the wake of blood and tears, binding up the bruised and rolled over wreckage of the victorious Hun of the Universe, bidding the victims fix their dying hopes on the inscrutable (!) wisdom of Providence and fold their hands in humble submission to the will of our Heavenly Father!

It may be said that the evils of to-day are no worse than they ever were, that in many respects life is more enlightened and regenerate. Whence then the greatest war in history? Superficially life is better because the facilities for concealment are greater, and society has no interest in the foundations "and they for it no use—or so they would say." But even if life were more wholesome the Power of the Church is potentially greater than ever. For the Church, as for all else, time has unfolded the resources the world immeasurably and is doing so every generation, and all the resources of the world are at the feet of the Church. Truth is unfolding in every age,—not theological truth perhaps, but Truth,—scientific, academic, humanitarian, and these have all brought the world into close and intimate relationship. We can commandeer, control, determine the POWER of the world in hours where it took days, in days where it took weeks, in months where it took years. The Voice of the Church can circle the world in a few hours, if she could utter herself. Religion is the Business of the Church, and RELIGION is POWER.

Besides, we are contemplating a CITY of GOD ON EARTH after the war, and we say things must then be

different! If that be so *there must be POWER in the Church*, and the Secret of Power is VISION. When the young prophet was asked what he would have ere the mantle of the old prophet should fall upon his inexperienced shoulders he craved POWER,—and that a double portion; but the condition was that he should catch the vision! And it is perfectly reasonable. Power needs the magnetic challenge of Incentive,—that lies at the root of all effort, physical, mental or moral. The powers of evil have their incentive. Even Germany did not challenge the world for amusement, she had an incentive; to that, for generations apparently, she bent her energies, for that she husbanded her resources of hand and mind. Its virus impregnated the life of the people and quickened that instinct which made it possible for Germany to tolerate and even be obsequiously subservent to a Military Autocracy. A Something was coming to the Dawn, a Vision, only dimly adumbrated by the nation, but clearly apprehended and materialised by the dominant factors in the life of the people, which quickened and fostered the spirit.

It is noteworthy that the benefits of war bear a due relation to the evils of peace. In these Islands —and far beyond—the most alarming subsidence in the Social Fabric was the decadence of discipline. It was common to all classes, enervated every sphere of activity, sterilised enterprise, prejudiced legislation, imperilled administration, and infected at the springs the currents of life, never so abundant or potentially refreshing. The inexorable exigencies of war have recovered the sense of discipline. Within

an incredibly short space of time after war's challenge caught the breath of the world, man saw the greatest miracle of modern times. At one bound the world sprang to attention. The factious, self-assertive forces of life closed their ranks and buried their rancours, and to-day man is under Orders and bows to an obedience he would never have tolerated for the most priceless possession in the cornucopia of peace. And the measure of the unity in the ranks is the measure of the force which demands it, the measure of the discipline in the ranks is the measure of the dread which imposes it—a stupendous Peril, an insidious Foe born of delirious ambition whose fiendish portrayal of Dominion biting the hand that feeds it, is only surpassed by its foul betrayal of devotion in the deluded mind which cherishes it. A common Cause brings a common front to a common Foe, against which all the forces available are hurled, resisting the march of which the batallions of civilisation are massed. To challenge the onrush of this Fiend-incarnate the world was mobilised, to crush it the world is a Brotherhood in Arms, kept solid and serried, unbroken in ranks, unbent in spirit, unbounded in sacrifice, unflinching in endurance, unfaltering in purpose,—will man doff kakhi to don chaos ; is Unity only waiting Opportunity ?

Man is by instinct a fighter, but the instinct to fight his fellow-man with bloody weapons and proudly wear the scalp of his foe, is almost played out except in sheer self-defence. But fighting is the breath of his nostrils and a martial blood flows in his veins. *Give him a cause worthy of his prowess ;* let there be a battle, not of man against man in blood, but a battle of man

for man in blessing. The almost universal carnage of blood-welter in which the principal nations of Christendom are tearing each other asunder, sacrificing not "the weakest to the survival of the fittest" but the choicest and most promising of human life, and therein and therefor squandering the richest treasures of GOD'S resourceful creation, is the climax of the economic forces of the world, long tending to mutual self-destruction. The murder of an arch-duke or the obliteration of a diplomatic signature was not the cause but only the occasion of the crash. The cause was the march of anarchy, the collision of the matured forces of economic life issuing from the resourceful wells of civilisation, potential of unparalleled beneficence but inevitably self-destructive for lack of illumined guidance and co-ordination,—for lack of Vision. There will come the Peace—or the Pause. World forces cannot indefinitely lie dormant; again for destruction or construction they will gather as may soonest be determined. This is the time for Vision; *this is the hour of the Church.*

Already the world forces are steadying for a great Emprisal of Co-operation; self-preservation demands it. Already to the *reveille* the bugle sounds, the batallions will soon be marshalling across the plains of civilisation, already pulses quicken anew in the veins of man discerning a great revelation of purpose, a new battle-cry. Will the message be worth the mobilisation? Self-progress is a greater ideal than self-preservation, and that is the sphere of the Church; to that her vocation, for that her commission. The soul-cry of the world is for deliverance from the shackles of a paralysing enslavement, for a leadership

to a lofty enlightened purpose, for a mutual progress to a high Destiny. To the emprisal of that the Church must disclose her Vision, luminous and unsetting in the firmament embracing Life's unfolding, her Voice must clarion the Cause far and wide, and she must hallow the forces of the world to this High Emprisal. The blundering blindness of the past must open to the Light across the sky swift revealing at once the quagmire of swamp and slime in which man's perverted pride lies humbled, his deluded devices o'ertopped—and the exalted highways of his own puissant kingdom, all whose rich and unbounded resources are his to replenish and subdue, and reveal to man the lofty purpose for which GOD gave man pre-eminence and Power.

Is there no vision which shall compel in peace the Unity and Brotherhood begotten in war? Is there no peril more consuming and exhausting in the realm of peace, than the igneous ærolite in the zone of war which would incinerate the Soul of the World? Once again it must be the fate of the Evil Genius of the Race to see his darkest hour of rancorous jealousy unfolding to Righteous Dawn across the horizon of time, and hear his discordant cries of baffled rage challenged in the convocation to the greatest war of all time.

The voice of the Church at this time is pitched in a worthy key in respect of "the men at the front"; we must, so she rightly tells us, have something worthy of them when they return to take up civilian life again. To what Homes will not many, very many, of them return? Squalid congested rows of mean insanitary streets redolent of filth and garbage (compared with

which the camps in which they were trained were garden cities), repellent to his new-found and now habituated sense of hygiene and decency, inimical to his new vigorous sense of robust health, and upon which he will turn his back at every opportunity and on the slightest pretext, and for lack of any convenient, still less congenial facilities for companionable recreation, betake himself, more inevitably than heretofore, to the only available resort, the public-house. What will Home Life mean to him, what will its obligations be to him, what copartnership of interest and affection will it secure from him? Far less than it did before. The physical upbringing of the children left to the domestic hack, dispirited, overworked and often as indulgent as incompetent; the moral training to the school, where half an hour on week-days and an hour or so on Sundays is expected successfully to combat the sterilising influence of the home and the vicious influence of the streets.

Something of this problem the Church sets herself to solve with a zeal worthy a better directed agency. She has numberless agencies ministrant in this direction,—one has only to take up Parish Magazines at random to see how varied and manifold these agencies are. Every evening the parish hall is open to children and young people to resort to almost as soon as school and work are over, to which they gladly escape from home to enjoy the cleaner, more elevating atmosphere. But is this on the right lines? Is it not *subversive of that very Unity of Home Life which ought to be the bedrock of the commonwealth?* To which ought the Church to bend her energy, devote her resources, and inspire the community,—to furnishing and equipping

agencies for this, or to inspiring the community to readjust those wretched conditions which are destructive alike to decent Home life and Domestic Unity? We sigh for the return of the good old custom when parents brought their children to church, sanctifying a common life by a common worship, whilst with the best intentions in the world we widen the breach! If the Church does this to keep them out of the cinemas, music-halls, etc., which she says are so corrupting, why does she not inspire the community to elevate the tone and capture them for nobler things? It is an excellent thing to have our young people come where the clergy can "get into touch with them," but the touch of the clergy, beneficent and elevating as it may be, is wholly incomparable with the natural and the right touch between parents and children. *It is the parents with whom the children ought to be kept in touch,* and Home life should be made possible for this. The divorce of the masses from the Church is serious enough, the divorce of children from their parents is infinitely worse. The conditions determining divorce of husbands and wives is a serious problem; it is not as serious as the divorce already existing in the Home, and imperilling Home Life, Home Unity and Home Love.

When the men come home,—what? To what end are we making our plans, on what are we building our hopes? On more ornate places for them to pray in, or more wholesome places for them to play in? The Church condemns much of the amusement element in their social life, the music-hall is suspect, the cinema is taboo, parks and open spaces are abused, public houses are perilous; for the rest there is a sort of

ginger-beer residuum as unstimulating as it is unpalatable. The masses have accepted with exemplary *sang froid* the restrictions of the drinking facilities of the country; they have done so for The Cause, but the cause will not survive. Those who argue that because the people have got along very well with this restricted accommodation, they will be content to do so (they ought to be, and all things being equal they can be, and be the better for it), still more those who would abolish it altogether, talk unreasonably and, as usual, intemperately. The public-house serves a much wider purpose than a mere drinking saloon; it is the working man's club, his pleasure resort, his refuge. If drunkenness supervenes it is not, as a rule, deliberate; he gives, since he accepts hospitality—such as is available, and the "good" (and the use) of the public-house must be considered, whilst hilarity (and why may not the working man be hilarious if he wishes to?) suggests its "loving cup." If he stumbles home, a reprehensible public spectacle, it is because he cannot stagger up to his bedroom from his own dining-room, stocked from his own miniature brewery, or have a taxi to Belgravia from his club or stay the night there if he is too drunk to leave the premises peaceably. Alcohol is almost a necessity for the masses for two reasons: their toil is exhausting, exacting and often protracted, and even brain workers know the benefit of stimulant, and the food of the masses, though wholesome and ordinarily plentiful, is insufficiently nourishing because it is often so badly cooked and uninvitingly served (they have been accustomed to something very different from this for four years) and its efficiency is discounted.

There is so far no wholesome stimulant which can adequately supplant alcohol.

But why cannot the conditions under which it is procured be remedied? Why, *e.g.*, cannot our open spaces—Trafalgar Square and the like, our parks and public resorts be available for recreative uses, to which a man can take his wife and family and have for himself his glass of beer and for them obtain the harmless indulgences which they like—light refreshments, a good band, etc., *and enjoy it together as a family*? For these things they must now go diverse ways with diverse results. In the winter there are our large halls (if they will not go round, build more), the Albert Hall and many similar spacious areas would be as well and wisely used in this way as for political chatterboxes or ecclesiastical vaporings. And in these halls there is a vast power of music going to waste.

The unity of Home Life was never in so parlous a condition as it is to-day, and never so necessitous to National outlook. Woman has become the comrade and fellow-labourer of man, why may she not share his recreations and claim her co-partnership therein? If we condemn the illicit use of parks and open spaces, still more the evils incidental to the less frequented resorts, why, instead of the incessant and annoying "Don't," do we not afford decent and attractive facilities for less suggestive relaxation? Those evils, as evils are usually, are the spawn of environment. The Y.M.C.A., the Church Army and other organisations, have widened and elevated the recreative element, and if they have not incorporated the beerage the State has provided it; it has not

been eliminated. When he comes back he will look for this; relaxation and recreation—re-creation, are essential under all conditions of labour; whither will he resort if all this now habituated opportunity is shut down? Moreover, he will then have his women-folks to think of and they of him. Not only does the Home Life need to be cemented and cherished, the ordinary relations between the sexes need to be readjusted. Man and woman have far more in common than they had, socially, industrially, economically and politically, and the mutual association is more than ever reflexive and reciprocally beneficial. Man is always more under restraint and self-respecting in the presence of woman; woman is more complemented by the society of man. This is not only one of the most imperative claims on society, it is one of the most popularly practicable.

In what new light would not the masses—and they are those whom we say we want inside the church, regard the Church (whose clergy individually, many of them, they have learnt to admire in the war area, and that largely because they have been sufficiently catholic in their ministry to care for khaki's lighter side), now roused to a sense of real concern for this side of his life? It is not the business of the Church to provide his play, nor write his songs, it is her business to give the world a Vision and the State a lead; to inspire the community to a wider and saner outlook. And this would be time and energy spent far more profitably than is now frittered away at conferences, in committees, and at never-ending meetings on sectarian differences, designing ecclesiastical fashion plates, and squabbling over chants. Clipping

the ivy will not postpone the day of Judgment. The masses will have an enlightened and more sympathetic notion of parson's Sunday when parson has a more enlightened idea of their week-days, and see their way clearer to parson's church when parson's church has a clearer vision of their "club." The man at the front will have a truer vision of GOD when he sees GOD in a better light, but at present his view of Him is decidedly foggy. This is Education and it is Religion; the Church is a ministry of service as well as of services.

When the men come Home—what? That the relations between man and his toil are not what they ought to be is alarmingly evident, nor is the mischief going to be remedied and the industrial machine made to run smoothly by more air space or æsthetic embellishment. *The root trouble is the underestimate of the Value and the Dignity of Labour, which is not the slave but the co-partner of wealth.* There are too many square pegs in round holes; far too many of the toilers are doing work they do not like and do not like because they are unfitted for it, and modern education only accentuates man's bitterness with his lot. Many a man is building cottages who could be building a State, and not a few are steering its course who would be less mischievous stoking its coal. Probably many of us parsons would make less mess painting pulpits than preaching in them! And the position does not always readjust itself. Here and there the irrepressible genius finds his level, but on the whole man is certainly not doing his duty in that state of life to which it has pleased *GOD* to call him, but in that state of

life in which the overwhelming avalanche of all-powerful vested interests of one sort or another has compelled him, and from which a packed Legislature cannot, or could not, rescue him. That the exigences and conditions of economic life compel this stands contradicted to-day, for the industrial world has undergone a revolution the very conception of which five years ago would have staggered humanity. The industries of to-day in their economic complexion bear no relation to those of yesterday, the flower of them is in khaki fighting side by side with battalions of professional men, yet commercial life goes on and goes on well. Necessity has compelled readjustment, but that necessity will not last. When they come back will they glide naturally into the old groove?

The whole of our industrial life will have to be readjusted, and now is the time to *prepare*. Doubtless the return to a normal condition of things after peace is declared will be a gradual one, which is all to the gain. And industrial conditions all round can be readjusted beneficently, for Woman has come upon the scene and entered the arena of industry as never before. She has manned the ship of labour and therein has adorned her womanhood. Her hand is clasped in man's in that marriage, after a long and not always romantic courtship, of inseparable union in social legislation and progress. Queen consort no longer, she rules Co-sovereign in human destiny. Man and woman share a co-equal throne and out of that dual dominion a readjustment and reform, a resolution of economic problems and deliverance from our industrial anomalies can flow

to the common weal of the commonwealth. When to uncongenial is added protracted labour the evils are multiplied. A seven-hour day for toil would leave some not unreasonable space for man to feed his mind as well as his body; stagnation is as bad as starvation. And if Saturday were a general whole holiday (and only competitive greed or selfish indifference forbids it) Sunday need no longer be a desecrated indulgence by one-half of the community at the expense of the slavery of the other half. Labour would be less discontented if it had more opportunity—and some scope for self-expression other than mischievous ones. And if his home had some wholesome and congenial environment, some facilities for inspiring self-respect, he would adorn it with the adjuncts of home life and foster it, and in the natural order of things secure the loving co-operation of those whose highest earthly conception of heaven home ought to be,—a lofty, stimulating appreciation of Life and a less compulsory perversion of it, a truer regard for the Unity of Home and the inflow of those graces which adorn domestic life lived as domestic life was meant to be lived,—the expression of devotion and service radiating outwards in ever-widening circles in a ministry of co-operative contribution to the commonwealth.

With what more lofty vision could the Church inspire the world, on what more exalted mission could she lead it, of what more attractive and beautiful goal could she make man aspirant? To what more imperative need could she direct the energies of her sons and daughters, to what Council

Board or Conference could she invite them, more instinct of Brotherhood and worthy of their time and labour? In what nobler Cause could she enlist the resourcefulness, devotion and sanctified common sense of her laity?

VI

THERE is an effluence of power, an infinitely resourceful effluence commonly known as Grace. It has at least half a dozen dictionary definitions, all unrelated, yet each connoting excellence of form or character. In the Church it is usually described as a gift of the Holy Spirit, but the term gift is inadequate and misleading. It will be well therefore more accurately to explain what these gifts of GOD, such as Life, Truth, Power, Grace are, the common notion being that they are assorted presents, intermittently transmitted to man by a sort of celestial wireless reaching earth from heaven, and obtainable for the asking. But GOD does not present his gifts to us as we present them to one another, nor can they come to us "for the asking." Moreover, if they came to us in that way—or any other way—they could do us no good unless we were capable of using them. These "gifts" are better described and understood as effluences,—something continuously flowing out from GOD and all round us, only waiting for some opening to flow into us, for *something to be removed from within us which keeps them out.* Whether this opening is afforded to the effluence depends chiefly upon ourselves. For example: the Sun is a gift of GOD, but not intermittently given, because it is always shining and invariable. When we say the sun is not shining, what we really mean is the sun is not at that particular

time shining near us. But the sun is always shining of course, only something is interposed which obscures it,—clouds, fog or some other atmospheric element. When these are dispelled we shall see the sun shining exactly as it always does. Or the sun may be shining on all around us, though not in a room darkened by a blind; but all one has to do is to draw up the blind, when the sun, giving its light and heat and glowing radiance, fills the room. There are some obstructions, which interposing between the sun and an object, the sun can itself dispel,—*e.g.* the frost flakes on a window are quickly evaporated by the rays of the sun, the ice on a pond is melted, but of course more slowly. A blind is impervious to the rays of the sun, one must draw that up for oneself, or if one is unable to do that one must get assistance, as would be the case with a child, or a cripple unable to get to the window. Now Life, Truth, Power, Grace, etc., operate exactly in this way and are all round us in all their strength and beauty, available and waiting to infuse whenever we remove the hindrances.

These effluences operate in some persons more efficiently than in others, owing to the varied capacity of the organism into which they penetrate and operate. Every man born into this world has, as we know, a mental and a physical organism; and these vary in capacity, some people being taller, some more intelligent than others. This is probably due to heredity or environment. The capacity to carry a heavy weight, to add up a column of figures, to command an army or compose a song depends upon the efficiency of the mental and physical organism. Not only is the term gifts therefore rather misleading; it is even more

misleading to describe them as *Spiritual* gifts, because there is no potential gift which is not spiritual, since the Holy Spirit is the source of all potential effluences. For that reason the life which energises a limpet or a bird is spiritual life, since the Holy Spirit is the Giver of all Life, as we have seen. There is a *religious use* of these effluences which of course cannot obtain in any organism inferior to man, because the religious use of any activity is contingent upon moral consciousness. Religion is to sanctify the use of "gifts," enhancing their efficacy, and strengthening the character of their possessor; so that a man who places himself under the influence of Religion is much more likely to use his powers of mind and body wisely and beneficially both to himself and to others than the man who does not live under the influence of Religion.

Grace may conveniently be regarded as a stimulant, and there is no reason to suppose that it cannot operate in an infant, and therefore without conscious co-operation (though doubtless it operates more efficiently with conscious co-operation), just as the sun can shine in a room when there is no obstruction thereto, and there is hardly likely to be much in the way of obstruction in the character of an infant. That Grace should be able to operate effectively without conscious co-operation is no more extraordinary than that physical food should be able to, though there comes a time when one must exercise an intelligent interest and instrumentality in the choice and discriminating use of food. Again, so it is with Grace. Every intelligent man knows quite well, and needs neither Church nor Bible to inform or

reassure him that all men are born into this world with a propensity both for good and evil, that in some the one is stronger than the other, and also that these propensities manifest themselves at an extraordinarily early age. The indulgence of the one or the other is man's own privilege; he will live the natural or the supernatural according as he determines for himself, and the inclination to either is usually determined very early in life. Grace is the stimulant impulse in him to choose the supernatural, and it can, as we have said, exercise a very potent influence at a very early stage in life. In an infant its range of power is necessarily limited by the infant's rudimentary organic capacity; but if fostered by the influences —chiefly of course parental—which surround and affect it, Grace is amply efficacious in infancy and childhood for a fairly sure fruition in maturer life.

Again, it must be remembered that it is not merely a moral impulse; Grace can and does affect the physical and mental faculties beneficently, just as food affects the mental and moral faculties scarcely less than the physical, because man's tripartite personality is so interrelated and interdependent that the vigorous activity of one communicates its efficacy to the others, and of course conversely; the enervating influence of the one will maleficently affect the others. But as has been said, conscious co-operation in and response to the influences within its environment begin at a very early age. A quite small infant is amenable to its mother's smile and voice, is attracted by bright colours (and disconcerted by black, which is why Baby does not take kindly to the Vicar and good Aunt Martha sometimes!), and soon learns to

appreciate sounds and inflections of the human voice. Hence it is that the Church makes provision for and emphasises the importance of Infant Baptism,—the incorporation of the child in the Body of Christ, and the deputised assent to the simple invariable conditions of membership. There must be few priests of considerable experience in the pastoral work of the Church who cannot testify to the remarkable physically beneficent effect of Baptism—that is, of incorporation in the Body of Christ,—in the case of infants privately baptised, who though considered to be dying have begun to recover rapidly after baptism,—or who again and again have not been reassured by parents that even healthy children seem to "thrive" better after they have been baptised.

Since none can prove that Grace is inoperative in an infant it is incurring an unreasonable and culpable risk to withhold them from Baptism—and even from early Baptism, since there is every probability that they benefit from it. The disregard therefore by parents of the potency of that sacrament, and the indifference or flimsy excuses which delay it, in devoted parents is reprehensible and seriously to be deprecated, since delay may be inimical to the best interests of baby. As the infant grows older and propensities for evil develop in him, the clear window of his little life may become frost-laden or the thick ice of bad habit form across his soul and the influence of the Sun of Grace rendered difficult of penetration or even wholly inoperative. Grace will, if it is encouraged by congenial environment—wholesome influences and good example—and is not sterilised by evil influences, stimulate the strengthening and developing will of

the child in the direction of the supernatural. Grace does not act capriciously, neither does it act miraculously. It depends entirely upon the material on which it operates and the forces for good or evil which are at work around and upon the life of the child. If the material is becoming evil, Grace will harden it as the sun did the clay, if it is good material Grace will mould it aright so that it becomes efficient for good. So whether Grace can be of any use in the life of a child depends on his home surroundings and influences, all which are part of his education.

Let us see how this is. The account of the descent of the Holy Spirit on the apostles at Pentecost tells us that they were filled with the Spirit, that is, they were empty of all that would have been a hindrance to His intromission. The reason why our Lord could not confer the Holy Spirit upon them immediately He chose them was because they were not efficient to use Him; they had to be trained so that for their special work they could intelligently co-operate with Him. Ignorance, perhaps prejudice, had to be removed from their minds; their will had to be conformed to the Divine Will, they had to be taught their vocation as Messengers of GOD. So for three years our Lord was teaching them and preparing them for that Great Day when the Holy Spirit could "fill" them. They were to receive Power, and Grace is an effluence of power, and like power in any other organism it must have not only a means through which to operate but a storehouse in which to be stored, a reservoir from which to flow out. Now a reservoir has to be cleaned out from time to time because rubbish, stones, vegetable matter and so on

accumulate and clog the outlets as well as the inlets, and the more of this accumulated matter there is in the reservoir the less it will hold; and besides that the water is contaminated. So it is with our mind. Unless it is kept free from contaminating matter, unless it is cleaned out and kept clean, not only will less Grace be able to enter, but what Grace does enter becomes vitiated and beneficently inefficient. So from the time the child is baptised until he is old enough to understand these things for himself, he must be taught and trained, his will inclined in conformity with the will of GOD, the real purpose of life kept before him, and all that can be done by his parents, his school life, his companionships and so on should be done to this end; and parents when they are in any doubt as to what is best to be done, should consult the clergy, whose business it is to guide and help parents in the training of their children. When the child reaches what the Church calls "years of discretion," that is, becomes old enough to appreciate the influences of good and evil and to understand the consequences of them intelligently, he should be Confirmed, and if he has been carefully trained, not merely for a couple of months but all his childhood, he would be ready for that measure of the Holy Spirit which would suffice for him to understand his membership of the Church and to be a *living* member of the Body of Christ. The special preparation by a clergyman for some two or three months prior to confirmation ought to be a devotional rather than an academic preparation, though often the teaching in childhood prior thereto is so carelessly attended to that much of what he ought to know before that

preparation has to be taught then. That many young people are so little the better for Confirmation is due to this neglect by parents and godparents to teach, or see that the children are taught, systematically from infancy onwards. And where this is the case, ignorance and probably influences which are hostile to Grace prevent him deriving that benefit from Confirmation which otherwise he would. Confirmation cannot work miracles, though it can enable man to do some very wonderful things.

Man normally spends his life, as we have seen, in three spheres—at Home, at Work, and at Play, which begin in childhood, where his working sphere is school. The resources available in these three spheres are the ladder by which he climbs, and as a child begins to climb, or the slippery slope down which he toboggans to his goal. Home of course is the predominating sphere, since it is the primary and most potent factor in life; it is there that foundations are laid, habits formed and propensities quickened for good or for evil. That of course is why Home Life is the basis of the corporate Life of the Nation; upon its solidarity or otherwise Society is dependent, its defects are the defects of the Community, its decadence is the decadence of the Social Order; so that parental responsibility and parental opportunity are of primary and profound importance.

A great opportunity is missed in the Baptism Service, again owing to disproportion, the seriousness of which lies in the fact that nowadays our friend the Man in the street seldom attends church except to baptise the living and to bury the dead, and what passes before his mind on these occasions often stands

to him for Religion, which is his contribution, though not an unintelligible one, to the lack of proportion,—for this assuredly exists on his side the church door as well as on ours. Disproportion in the estimate of values is all too apparent in the Baptism Service, and this unfortunate and misleading phase presents the Service in a not attractive light,—a conscientious objection which has much reasonable force in it. And it is felt by thoughtful persons, and people who trouble to think about Religion are at least worthy of consideration, detached though they may be and often are (which is symptomatic) from much interest in Church order and ecclesiastical formularies. Because they are not on our Church councils or amongst our regular communicants or move in the all-absorbing and all-important five per cent. inner circle, their views are not lightly to be disregarded. On the contrary they are very often worth all the more consideration in virtue of their disinterested frankness; lookers-on sometimes see most of the game, so to speak.

After its opening question (so often a puzzle to the lay mind not very conversant with Church order, and like so much else in the Church seldom explained), what is the first thing he hears the first time baby comes to Church? *"Forasmuch as all men are conceived and born in Sin!"* True enough, and too true; but is that the primary relation in which man stands to GOD? The essence is subordinated to the incidence. Man is a son of GOD by nature, by his very creation. A son of wrath if you like, but a Son. He is a sinner by accident, a bad accident assuredly, but man is far more the object of GOD'S pride than of His pity. The very fact that He gave

exquisite expression to his tiny life, that He gave him life at all, that He released that tenderest and most gracious gift on earth of Mother Love with all its potential sanctification of life, is evidence enough to warrant its recognition less obscurely and tardily than is the case in the Baptism Service of the Anglican Church. It is a false and misleading start, and it misrepresents the vocation of the Church and her own relation to human life. The Church is something more than an ecclesiastical police force whose favourite occupation is reading the riot act! The Sacrament is thus presented—less literally than inferentially; and that subconscious emotion has an indefinably repellent effect upon the not theologically minded layman whose name is Legion! The service to him is redolent of pious surgery in which an enormity is expelled from an infant (all whose GOD-given, sweet, innocent tenderness contradicts any such notion), a prescription handed round, some earnest prayers (redundant in archaic expressions) that the prescription may be beneficial, and some admonitory though certainly not unwholesome advice as to how to use it. The Service incorporates the beautiful and touching account of our Lord blessing the young children of His visible sojourn amongst us, and assures us that He embraced them with the arms of His mercy (why not of His Love, it looks much more like that in the Gospel?), but it says nothing about any reproachful attitude of our Lord—THE INCARNATE, OMNISCIENT MIND OF THE GODHEAD, towards the children. There is no "you come of a bad lot, your forefathers were wicked and you will come to a bad end if you are not careful"; on the contrary He made child life

the pattern of His kingdom. Surely it were more apposite and it certainly would be more gracious to ask that the child (of three weeks old if the Rubric be observed) may receive the *Grace of Holiness* by spiritual regeneration, since to whatever extent we may all be born guilty it is obvious that no child of that age can have committed sin, because sin is conscious defiance of the will of GOD.

Surely praise for all GOD essentially is to man and for all man is to GOD, the wonderful and not evil world in which He has placed man, the dignity of his heritage, the exalted place and power He has graciously conferred upon man should be the dominating element, as it is the primary relation between GOD and man, when first *Mother* Church embraces Baby; her first greeting one of mother joy and confident hope. To say that the service is ordered for incorporation in Matins or Evensong (an order all too seldom obeyed) does not make things much better as we shall see later. That the accident of sin, the serious perversion of that exalted relationship is not to be disregarded in this Sacrament, is obvious, but it should not disturb the balance. Whatever man is he is GOD'S child, and if the frown must come for what *sin* has made him, let the smile precede it for what *GOD* has made him, and yet far more will make him.

What is the Baptism Service to the average thoughtful and devoted parent? It is the presence in Church of man and wife, not perhaps so long ago united in the same church in a union symbolic of the mystic union that is betwixt Christ and His Church, which then offered her prayers and implored the Divine blessing upon the issue thereof. And here is that

sweet holy Gift, pledge and seal of holy aspirations and sacred union of Love and Life, and the first greeting is "born in sin." Suspect of ulterior motives when they came to be married (and pretty plainly told so), now it is Baby over whose head hangs the Damocletian sword!

This sketch of things will not be accused of cheapening sin nor of minimising its dreadful consequences in the world, but it is harped on and obtruded in Church all out of proportion to any effective challenge of it outside, and man's innate instinct—not always wrong—tells him so. Man's nature is instinct for good far more than the Church allows; he craves, all too dumbly and indefinedly, the vision of GOD, the apprehension of the noble, the lofty, and leaps to all that intelligently and lovingly tells him of it. Let that come first—the Vision, then the Power, the Penitence will come all right—or more assuredly than it does. Open the Service with Life not Death, with Love Who is above law before sin which made man an outlaw.

Man's rational instinct is not a bad guide,—I am not now speaking of the hooligan or wastrel, but of that vast body of human society which lives an almost blameless if not very churchy life, and this is the preponderating element in classes and masses, that vast world of the Man in the street which is the backbone of the Nation,—and therein GOD has not left Himself without witness. The Sacrament of Baptism would have a more winsome and certainly not less effective influence if it began with the gladsome recognition of what man was before sin warped his relation with GOD, stimulating those parental

hopes and desire for good in and around Infancy—that miniature of GOD's own perfect purity and beauty. What instinct prompts the choice of fair and exquisite raiment for this golden feather from the wing of Love dropped in the lap of Motherhood? What evoked the baby worship, the spring of that resourceful river in the Home Life, the affectionate salutations and hearty congratulations?—the benison of Holy Church on a potential son of the Eternal Father, the response to the prayers of Holy Church, the possession of a GOD-given treasure. If, then, the Service opened with an exhortation to recollectedness of the Love and Power of GOD as the primary impulse of life; man's relation thereto and dependence thereon; the vision of Heaven before the terrors of Hell; Love before Fear; the unbounded stimulating realisation of the Joy of His Service and the captivating attraction of His Purpose and Will, followed by the reasons for failure to achieve this, with the loving counsel thereto,—might not the first wrapt prayer of father and mother in the temple of their own Home, breathed over the tender unformed Soul of their most treasured possession now consecrate to the kingdom, be a very real "Thy will be done," the prayer that so often begins at the wrong end of life?

Thus is taken the first definite step in the child's education, his consecration to GOD and to his Destiny. Thereafter life for him should be the disclosing of GOD, his own wonderful relation to GOD, the beauty of life all round him as disclosing GOD and telling of all His wonderful works. GOD should be brought lovingly, naturally and simply into his life and he should be

taught to see Him everywhere. So the child's education begins, where it should begin—in Church; for Education is the expression of Religion, and all Education ought to be Religion since all Education should disclose God and His loving purpose in man. Religion is, as we have seen, the means by which man perceives and achieves Destiny, whilst Destiny in its root and essential meaning is the Ultimate Sphere preordained by GOD. Destiny is PERFECTION. The Church therefore is Mind energised by Motive operating through Means to that end, and Destiny is impossible by any other means. For though the Universe discloses GOD in Majesty and Power as we have already recalled, it cannot alone disclose Him in Purpose and Will. GOD'S Visible Revelation of Himself cannot furnish the stimulant essential to conformity to the Divine Purpose and Will.

Since Education begins so early in life, the intimate and sacred relation between Home Life and the Church is of the deepest and profoundest importance, for every object the child's little eyes range over, every sound its ear catches, every impression adumbrated on its tiny mind, every influence affecting its hereditary propensities are all making or marring its education. It is essential, therefore, that all should be stimulated by the beautiful and noble in life, and demonstrated as the ordinary and normal, any lapse therefrom as the unnatural and abnormal. It is said that a lady made it a rule whenever she heard her children making a noise, to put her head in at the door and say peremptorily, "*Don't.*" That is the religion on which many children are reared. The proper religion for children is BE and DO; and

of this the symbolism of the Nursery should be expressive. Let GOD express Himself there (as assuredly He can, for GOD is the Simplest Fact in the Universe) in Majesty and Power, in Purpose and Will. The picture books should be less evident of Adam hiding from GOD's displeasure and more evident of GOD's Love in all His works and ways; beautiful views of Nature's face on earth and sea and sky, edifying if simple inventions from Nature's mind, and resourceful productions from Nature's bosom. Home, garden, park, beach afford every variety of interesting (and amusing) objects, far more suitable and satisfying than half the senseless toys which are thrust on children to-day, and (not at all unreasonably) discarded to-morrow. Almost the only "toy" which for any length of time has survived the rude but prudent hand of Time is the ubiquitous doll, which so far from being merely a toy is an education, stimulating as it does the finest innate instincts. We should do well to abolish the caricatures of the human and humbler animals until we have learned to make something less grotesque. When Home itself is better educated and has more advantageous and wholesome environment than it has in many places for expressing itself, toy factories will see the necessity for turning out an infinite variety of contrivances, stimulating and edifying as well as amusing. The nursery, a children's corner in the cottage, should have their simple reproductions of scientific inventions, symbols in picture and form of GOD's wonderful relationship to children and child life, portrayed with something superior to the shilling a dozen sweated "skilled" labour, and expressing in an infinite range

of simple variety the Majesty and Power, the Purpose and Will of GOD. There is abundant scope here for art as well as mart, and to what more beautiful or pleasing ideal could the pencil of the artist lend itself; in what nobler future could it live, to what more truly national object could Burlington House condescend to lend encouragement? Nursery rhymes that tell in simple tale with some pretence to poetry the wonders that GOD doeth for the children of men, instead of the silly or pernicious inventions which children are taught to believe ogres, witches, goblins and bogies frightened and frighten children with.

So the Nursery may be what it ought to be, symbolical of GOD *blessing* little children, a symbolism to which the Church might well turn her attention and contend for, inspiring a truer instinct into the little prayers said at mother's knee in the sanctuary of Home, and giving an impulse to wisely directed child-homage. The Church does not go deep enough; the symbolism of Sunday school is important, *the symbolism of Home is far more important* and bears no insignificant relation to Family Worship. So these "toys" will be angels of ministering service to that quickly-shaping little lump of wax, attracting him to and moulding him for conscious co-operation with the Divine Purpose and conscious conformity to the Divine Will; Art, Science, Invention, Poet, Painter and Craftsman—those gifts of GOD and ministers in Love's revelation making to child-mind their glad Epiphany. And child-mind leaps to the apprehension of it all, hallowed by an attractive and attracting religion and a sensible one. A mimic, he must paint what they have painted, sing the songs they wrote for

him, learn to discover as they have, make what they have made and become like Him who made them. So begins the Child's Education, so through life it will flourish, so in life it will triumph.

Education covers a much wider ground and comprises much more than is commonly supposed even by Educationists. It is the employment of the forces essential to Destiny, so that the sphere of Education is coextensive not merely with childhood and adolescence, it is coextensive with Life. It is the Vocation of the Church to enable man to perceive and achieve his Destiny; it is the business of the State to afford man the fullest opportunities of perceiving and achieving his Destiny. Since man is an interdependent tricomposite being, Education is concerned with his physical, mental and moral activities, and these cannot operate independently of his environment, nor can they operate in this sphere regardless of the spheres yet to unfold. Hence the need of Vision, and this again is the Function of the Church. Her's it is to disclose the Vision, the Incentive thereto. To a considerable extent Nature is her own schoolmaster, and is a reliable teacher, whose methods man can easily observe.

> "See plastic Nature working to this end,
> The single atoms each to other tend,
> Attract, attracted to the next in place
> Form'd and impelled its neighbour to embrace."—*Pope.*

Nature is thorough, comprehensive and perfectly proportioned in her self-education under the Matchless Designer, Mind, and Power of the Universe. She applies a threefold process in her schools—abstractive, readjustive and constructive, being fully alive to the

folly of contributing resources to elements and at the same time ignoring the presence of vitiating or deleterious matter which inevitably impoverishes or even destroys growth. Nature educates with a single eye to Destiny. A rose tree is a tricomposite organism, and Nature abstracts all deleterious matter, blight, slugs, etc; readjusts exhausted by new atoms, and contributes nutritious elements conducive to growth, and this with a view to its destiny—the production of elegance of form, colour and fragrance. Man is not so clear as to this triple interrelated process in his own education, and that is due chiefly to lack of vision and lack of resource. The most efficient and up-to-date facilities and resources are not only of little use, they are positively detrimental to the child if the environment and "atmosphere" of Home Life, are inimical to its physical, mental and moral development.

By how much Education—Whitehall or popular Education, whose deficiencies are less its fault than its misfortune—is sterilised or perverted, by that much it is wasted; by how much it is efficient as mental equipment, by that much are vicious propensities skilled to the indulgence of them; by how much Education lacks an incentive, by that much will child life visualise its own. So that the more unwholesome or pernicious the atmosphere of Home Life is, the less hopeful is the efficacy of Grace, the less beneficial the advantages of Education. It is not at all extravagant to say that the waste of Education (and therefore of the money spent on it) in this country is appalling, because, as we have seen, we are wedded to the showy and superficial expedient of cure, instead of the robust principle of prevention. Education is enervated

because it generates in an atmosphere where there is too much blight and too little Light. Its failure lies in this—the forced attempt to produce lilies and roses in an unfertile soil, and instead of healthy fragrant flowers we get crops of thorns and briers. The abstractive process is ignored (except as to bad teeth and such child ailments as will continue to exist so long as home conditions are what they are), and we have recourse to a shop-window dressing of fussy officialdom as impractical as it is wasteful. The readjustive process is equally disregarded. Because Home is unsuitable for babies to be born in, because mothers are ignorant of the elementary principles of rearing babies they give birth to we open maternity homes, and crèches because mothers must go out and work all day, since manual labour is (or was) so ill-paid and something must be done to eke out the wages of husband and children,—so for this mothers must leave their natural and their *National* vocation! For any and every domestic incompetence or negligence—for which the community, not the parents, are responsible, we *break* up instead of *build* up Home Life, Home Responsibilities, Home Duties and Home Love! The contributory resources of Education feed the mischief, furnish means which are subsequently perverted, breed discontent which cannot legitimately be remedied, create disturbances which are intermittently dangerous to the common weal and foster an ugly spirit in the rising generation.

Whitehall is helpless in this because Education is a much wider sphere than it can cover. The inter-related life—the Home Life before the child comes to school, the industrial life after it has left school—

are inseparably related to its school life, and of these spheres Whitehall knows nothing. It is here that Church schools have the advantage of their opulent cousins, the Council schools, because the Church is in touch with this contributory life as no other organisation in the country is, and if the Church would rise to her opportunities she would rouse public opinion to a sense of co-ordination of forces.

Man's three spheres of Education are Home, Work and Play, and readjustment has, thanks to the war! already taken place there to an appreciable extent; but what will obtain when things are normal again? As things are, everything is in favour of wider opportunity for natural resource and reasonable readjustment. The conventions of our social life have been dragooned, decimated and disciplined. We eat less, drink less, indulge less, work more, sleep more, pay more; many luxuries have passed into the limbo of forgotten and gladly forgotten things, and many of the tinsel trappings and decorations which we deemed indispensable have faded from view, and with them the tyranny of homage thereto. Rationed, ruled and regulated, we are a freer, saner, soberer and more self-respecting Nation than we have been for generations. We have one nursemaid where we had two and know and cherish more the Home Life of our children. We have one "maid" where we had three and know more of domestic economy; we serve coffee and cigarettes in print overalls at canteens, where we toyed with them in parisian creations in bed; we drive busses and learn self-reliance where we drove bargains and learnt selfishness; soothe pain where we fancied it, and have learnt sympathy with suffer-

ing; we go digging where we went spades and love the change where we lost it; walk to work where we drove to the office, have shorter hours and longer tempers, serve the community where the community served us and leisure shakes hands with labour, and whilst we pray GOD openly for Victory over Germany, we thank GOD secretly for Victory over Self. The word CAN'T has been eliminated from the dictionary of Life,—it is much to be hoped that the apostrophe will not be mislaid! But all this has been necessitated by the war, which, awful as it is, has been an Education, and that is the best interest on our investment of six millions a day. It is up to us—as they say elsewhere—to profit by it to its fullest extent. We learn our lessons slowly and there are many more to be learnt. Probably in fifty years' time the world will regard this war in a somewhat different light, when Time has healed its wounds and given space for that more clearly visioned judgment than is possible to-day. The England of 1918 is a far cleaner, saner, nobler England than that of 1914; whether this will prevail depends, as has already been said on the Vision, and that again depends on the Church. That vision to be effective in the National Life must be a vision above controversy. A vision is an incentive and we must have the highest incentive possible; nothing less will survive the strain. Certainly patriotism will never ultimately serve. Admirable and laudable as patriotism (now honoured with a place in the educational calendar) certainly is, it is far short of Man's Destiny, as it is far short of his innate quest, since it cannot afford adequate response to man's deepest aspirations; indeed it is misvisioned

patriotism which has plunged us in war to-day. Man's true patriotism is the love of his own kingdom, the realm of his own personal sovereignty, standing again on the pinnacle of peerless power, lord of all the resources and potentialities of this fair earth, sharing with his brother man in earth's remotest bounds this Democratic Sovereignty, heirs together of an Eternal and Immeasurable Now. Even Whitehall with all its limited range of vision does not pretend that this terrestrial sphere is the be-all and end-all of man. Whilst it makes it its business to furnish such resources as it can for wholesome, useful life in the community, it does not need to be reminded that because man began life in a garden, he will not necessarily end it in a Garden City. It would welcome a Vision,—has asked for it again and again, and asked in vain. It is a VISION, not dreams that we need to-day.

VII

THE Soul-cry of the World is TO KNOW GOD. If Life is a progression towards Destiny, here in the terrestrial environment, beyond in the Celestial, and Power the efficient capacity to achieve it, Truth is the revelation disclosing GOD and Destiny. For GOD is TRUTH, and nothing less than GOD, not an attribute of Him, not Himself in any exclusive manifestation, not merely a Theopathic or Pan-philanthropic GOD, but

THE TRIUNE GOD OF THE UNIVERSE,

is or ever can be the perfect response to man's nature, the perfect satisfaction of man's aspirations, the consummation of man's desires. When Augustine said of GOD "our heart is restless till it rest in THEE," he expressed a sentiment common to the Race, not merely the sentiment of religiously minded people.

The finding of GOD is the passion and romance of the Universe. It is a Universal aspiration, common alike to cultured and rude races, because Truth discloses power. Man's primary instinct is GOD because GOD is The Supreme Power. It is a divinely implanted though often misguided instinct in man, attracting him however unconsciously to that goal. No lower ideal, no shorter goal can ever be more than the summit of a hill on the journey of life, which attained reveals yet a higher. Man never arrives at

the horizon of Truth; his progression thereto,—now easy, now difficult, now clear, now perplexing—is always disclosing fresh visions of beauty and power, new stimulus and resources. In a progress so immeasurable, to a goal so imperfectly portrayed, on a road so unknown to him, it is inevitable that he should often blunder, often have to retrace his steps, often find himself in almost inextricable and conflicting situations, none however insuperable, all stiffening his back to the task and strengthening his resolve, even though he sometimes mistakes the signposts and plunges along a wrong road.

It is GOD'S declared will that man should know Him since that is Life Eternal, and with less man cannot ultimately be satisfied. The reason is not far to seek. The more we know of GOD, of His power, of His beneficent ministry on man's behalf, the more man is stimulated to respond to His all-compelling attractiveness, to identify himself with Him, and the easier it becomes to do so. If there is any reason more intelligible than another why the Celestial beings are perfectly sinless and radiantly happy, it is not that they have no capacity for sin (otherwise they would not be superior to man) but because their nearness to GOD renders temptation futile, and their clearer vision of Him renders service perfect.

Arbitrary selections of Bible Texts as the basis of one's belief are to be deprecated because they are apt to be prejudiced selections, since men are more inclined to select the text to suit their views than to suit their views to the text. But there is one text which has much popular acceptance, the force of which is perhaps seldom appreciated by those for

whom it has an instinctive attraction, whilst it is often condemned as a narrow and indefinite Creed. It is "believe on the Lord Jesus Christ and thou shalt be saved."[1] So far from narrowing the orthodox creeds it demonstrates them. For the Lord Jesus Christ is THE INCARNATE WORD, or Mind of GOD, and *as such* discloses Himself to the world in those three primary emanations of the Godhead,—WAY, TRUTH, LIFE, which may be regarded as the three principal effluences of the Godhead, omnipresent in the Universe in a tricomposite effulgence of Glory. They are a trinity of co-related and interdependent emanations, each a distinct potentiality yet all interwoven in a strand of wondrous Love. Being co-existent and co-essential they demonstrate a like principle in operation, so that if the Sun is an appropriate symbol of the one, it is of the others. And such is the case. Truth, in common with Life and Power (Way) is omnipresent; it is not a succession of intermittently revealed facts, still less of independent facts; it is ever before us as a related whole. The pearl was in the field all the time the man was searching for it, and physical facts were essential to the disclosure of it. Man is only outside the radius or impenetration of Truth as he is outside the radius of the Sun (or as an infant is outside the intelligent apprehension of life all round it) when something is interposed which obscures it. When we speak of GOD revealing some element of Truth we mean that some forces have operated whereby obstruction is removed from our mind or its capacity widened, and we are enabled to perceive it. If one

[1] Acts xvi. 31.

enters a room whence the sun is excluded by a blind one can admit the light and heat by drawing up the blind,—to what extent they are admitted depends on how far it is drawn up. Thus Life, Power, Truth operate, and they can never operate capriciously nor do they operate miraculously.

Truth is disclosed to man through two channels,—Knowledge and Faith. The former is Truth rationally demonstrable, the latter is Truth incapable of human apprehension. That acorns produce oak trees is knowledge, that GOD created acorns is Faith. We can see the operation of Faith by recourse again to the darkened room. If when one draws up the blind one discovers a dense fog the sun will still be obscured although it will still be shining, and though one could lift the blind one could not penetrate nor clear the fog. If one is assured that there is a rockery in the garden, one must, if one has never seen it, accept the statement on trust, and one is inclined to do so from what one knows of the gardener, since one knows that a rockery is just what he would be likely to construct there. Though one could not precisely describe it, yet knowing the gardener's taste in these matters one could form some idea of the sort of thing he would construct. Faith is GOD'S merciful condescension to man's mental limitations and He has invested faith with enormous power, so that in matters essential to man's progress he is not nor need be handicapped by ignorance. Where knowledge is available Faith is not to be substituted, its function is to supplement, not to supplant knowledge. I should not hesitate to draw up the blind of a darkened room on the ground that there *might* be a fog outside.

Moreover, Faith is a variable faculty. To a child who has never been out of England, that Dublin is a city on the banks of the Liffey is Faith; to his teacher who has been in Dublin it is knowledge, and the child when he goes to that city can exchange Faith for Knowledge. Children are ignorant of many natural laws, their operation is to them a matter of Faith, but what is Faith in childhood becomes knowledge in manhood. So far as we are able to discover Truth we ought to do so. Christ more than once reproached men for being in ignorance or even relying on Faith where Knowledge was available by the exercise of intelligent observation.[1] Moreover, He never asked men to accept by Faith what they could ascertain by investigation.[2] Faith where Knowledge is unavailable, but only then, is the greatest power in the world, for whilst our range of Knowledge is so circumscribed the potential range of Faith is probably unlimited. This is evident from the Bible, Old and New Testament alike reveal it. Our Lord again and again told the recipients of His Grace that it was *their faith* which secured His Ministry of healing, and again and again rebuked the lack of Faith which rendered that Ministry impotent.

If Faith is man's greatest power in the world, Faith in GOD must be the most resourceful exercise of that power, since God is Omnipotent. But what does Faith in GOD mean? It must, to be effective, mean more than that GOD exists,—the belief that bread exists would be of little use unless one used it. By how much more we know of GOD by that much more is the knowledge advantageous to our welfare.

[1] St Matthew xvi. 3. [2] St John v. 39.

It is instinctive in man not only to desire to know the Deity, but Who HE is and what HE is like, where HE dwells and HIS potential relation to man, what HE effects and how and why HE does it. And man has discovered not a little of this Truth. We know that GOD is a Triune Majesty, Omnipotent, Omnipresent, Omniscient, Self-Existent, Infinite, etc.; that He made this earth for the welfare and progressively resourceful happiness of man, and this and much more of HIM we can see demonstrated all round us. And again, this knowledge is power, for in that knowledge lies man's safety in his progress to Destiny, inasmuch as man need never lose sight of GOD, and when he does it is evidence at once that he is on the wrong track. The blind, or the blindness of man's inner consciousness, may wholly obliterate the view or the fog may obscure it, but the one can be removed and the other will assuredly disappear, and once again the light of Sun-Truth stand clear and unobstructed. That being so, that there should be such unintelligible, short-sighted and stubborn attempts to eliminate, or even depreciate the value and restrict the use of the one Creed in Christendom which clearly asserts the Triune Being and Majesty of GOD, and witnesses to His essential relation to man's Destiny is most extraordinary. One would have thought that (its unfortunate but remediable translation notwithstanding) more, rather than less, frequent recall thereto and solemn recitation thereof would be advocated in a branch of the Church which is seriously insisting on man's loftier conception of GOD, on a deeper recognition of HIS Sovereignty.

It is unfortunate that the Church exalts Faith so

disproportionately above Knowledge. The laity have got the impression that Religion is wholly a matter of Faith, which of course is absurd. We should do better to regard Faith as an accident rather than as a virtue ; indeed when Faith is "lost in sight," that is, when it becomes Knowledge, its possession is not only an evil but an unnecessary one. What passes for Faith is often nothing more than mental laziness, and the laity are content to have it so ; they leave the thinking to the Clergy, who are so busy with work far less inherent in their office, and sometimes wholly foreign to it, and have to do so much talking, that they have little time for thinking.

If Religion is not exclusively nor even mainly a matter of Faith, Faith is certainly not exclusively a matter of Religion, as this term is usually understood. Half the world is ignorant of the law of gravitation, yet one never hears of people strapping themselves to the earth as the shades of evening draw near lest they should fall off the globe when it is turning upside down ! Only a minority of the community understand the chemical process of physical assimilation, yet none refuses food in consequence. The Faith which GOD requires of man is far less than the Faith which man demands of his fellows. One does not refuse food lest it contain (and one knows nothing to the contrary) some poisonous element. Nor does one refuse to go to work on Monday lest one should not be paid on Saturday, nor refuse to pay one's bills for fear one may not get a receipt. The Social, Domestic, Industrial and Professional world is absolutely dependent every day, and in almost every relationship, upon Faith. If Faith were eliminated

from the everyday working world of life the body politic could not hold together for six months. Many a man denies any belief in a Deity who nevertheless is afraid to walk under a ladder (whether there is a painter on it or not), and denies the existence of our Lord who would under no circumstances sit down with twelve at dinner.

If Truth is not a sucesssion of intermittently disclosed facts, neither is it a catalogue of independent facts. It is rather like a jigsaw puzzle,—it comprises many pieces of different shapes, sizes and colouring, none of much use without the others, though often puzzling in its relation to them. Indeed, to discover just where they fit is the art of the game, which seldom discloses the beauty or meaning of the picture until most of the pieces have been fitted in, but becomes increasingly fascinating and absorbing in proportion. Those who have tried this mental relaxation will remember how ready one is, when the pieces will not dovetail, to say impatiently that some must be missing, or even to say that some cannot possibly belong to the picture, or to fancy the picture is something quite different from what it really is.

So it is with Truth. All the pieces are before us and have had their place from all Eternity, though where they belong man only discovers very slowly. And the colours help us so very little (especially if we have preconceived notions as to what the picture really is) for they shade off so undistinguishably. Again and again we are tempted to give it up because we cannot find just the pieces we need for the part we are specially interested in, whereas we may have

already inserted them in the wrong place or not searched carefully enough. When we find the picture displayed before us we deplore our impatience and absurd blunders, which very nearly lost us the contemplation of the beauty of the picture. Herein lie the value and the fascination of Truth. It is of value to us in proportion as we are bringing the interrelated pieces together; it is fascinating in proportion as the beauty of the picture is unfolding.

Truth is the Picture of GOD to which our mental capacity is ever being unfolded—if we are searching, and every age is more and more unfolding the mental capacity of man thereto, though as a rule he is very short-sighted, cocksure, and constantly jumping to conclusions. And unhappily in his construction of the Great Picture man has differentiated the pieces thereof into distinct and independent groups according to colouring or prejudice,—or pride in his own particular genius,—or imagining that because they differ so in appearance or demonstrate apparently diverse and distant facts they have no material relation to each other. Into two main groups—from our point of view—these pieces have been divided (and kept as far and as jealously apart as possible) designated *Religious* and *Secular* knowledge, or Truth. That they should be differentiated at all is subversive of the true presentation of the picture, because before the world can see the meaning and the beauty of it they will have to be brought together in a necessary complementary relation. But that they should be designated Religious and Secular is extraordinarily mischievous, for the acceptance of the latter makes

the former wholly a misrepresentation. There is certainly no Truth which cannot be Religious knowledge,—it is a clumsy nomenclature arising from a lamentable confusion of thought in which the Church has imprudently acquiesced. Religion is not even Truth, it is the sanctified capacity for discerning and applying Truth. It is the motive inspiring and the use to which Truth is put, the end at which it aims, which determines the Religious character of Truth, as of all besides, so that any sphere of Truth and all spheres of Truth are Religious or not, accordingly. That GOD made the world or that Christ redeemed the world are not any more Religious knowledge than that air is a medium of sound or that food is nourishing. Indeed, the man who, knowing that food is nourishing thanks GOD that it is so, is more religious than he who knows that Christ redeemed the world but does not thank GOD that He ordained it so.

There is not a single lesson in an elementary school which cannot be made deeply religious, whilst it is quite possible for a scripture lesson to be taught in the most definite and dogmatic fashion and yet wholly fail to be religious. The Religio-secular controversy in England has been a sad blunder in many ways, not the least of which is that whilst it has not exalted Religion it has lowered the value of Education; the first hour in school is regarded as the sphere of Religion, the rest as outside it! Could anything be more disastrous to the best interests of child life? All Truth is religious—or ought to be, for *Truth is the Science of God*. That the relations between Theological and Scientific manifestations of Truth (to use those

conventional if unfortunate terms) are so strained, is lamentable and mischievous. The Church looks askance at Science as though she were afraid of it, dubious lest Science should lay profane hands on her teaching, or disclose something which might imperil her influence. But if the Church is not sure that Science is always right, Science may be a little doubtful whether the Church is never wrong, since the diversity of teaching in Theology is much more controversial and conflicting than it is in Science. The 'ologies are not less contributory to man's Eternal Destiny because they are not Theology. They have their place in the Great Revelation of Truth even though they find no place in the Great Creeds of Christendom, and it is fairly certain that the Picture will never clearly disclose itself if they are excluded. Science is searching out GOD and certainly disclosing Him whether the Church admits that or not, and if this be not gratefully admitted and hallowed, it cannot reasonably be taken exception to if it makes, as it appears to be doing, a sort of Religion of its own. If the Church deplores nonconformity *in any form* she might do worse than ask herself who is most to blame.

The Church's conception of Truth is too narrow and too narrowing. Truth is Truth and can be expressed definitely without being expressed exclusively. Like the streams from the pulsating breast of Nature, flowing irresistibly in increasing volume and power in diverse and widely distant regions, nevertheless are a common element and spring from a common source, converging when their course is run into one and the same simple effluence, so it is with the

ubiquitous and all-resourceful streams of Truth. Do the streamlets of Nature-Truth never reveal the Fount of Truth, until swelling into raging torrents they disclose Him in power that affrights or portent that appals? May *they* not disclose Him in Love that convicts and in Beauty that humbles, and mirror man to himself in all his unloveliness and impurity? One has not to look far, nor far beneath the surface of life, to see the Visible and the Verbal Revelations disclosing each other in majesty and power, purpose and will. Weary, disappointed and dispirited, at the bidding of the Incarnate WORD of GOD, Peter let down the net into the sea and enclosed the haul of fish which nigh o'erwhelmed his sinking ship as it o'erwhelmed his sinful soul, and wrung from him his confession,—"Depart from me for I am a sinful man, O Lord."[1] Thus Peter saw and felt the Truth, and thus he stepped nearer his Ministry of it.

It is the essence of teaching that it be proportionately disclosed, it is not of the essence of teaching that it be prematurely disclosed. How our Lord taught is as illumining as what He taught. There is a presentation of truth in the Anglican Church which is designated "advanced"—by some considered too advanced. The epithet will suffice for our purpose here, for there is no doubt that we are more in advance in our presentation of Truth than some minds are yet trained to; the Sun shines on them to little purpose because the blind has not yet been drawn up, or only very partially. The sun may dispel a mist but it cannot draw up a blind —hence the contradictory dogmatic declarations in the

[1] St Luke v. 8.

Mind-Room of Christendom as to what really is going on on the weather-side of the blind ; what the rockery really is like and how the Garden of Life is laid out. And so the man in the street, the man on the weather-side of the church door, is rather puzzled when he gets such conflicting views thrust before him and loses all interset ; the more so as he is not, so to speak, very botanically educated to begin with.

When the men come home will they find the picture of Truth any nearer completion, nearer identification ? Will they discover any less embittered disagreement as to where the pieces go ? Will the pieces have been brought into more harmonious relationship—or the craftsmen less aloof and distrustful of each others' handiwork ? Will the picture at last have been so far portrayed as to reveal something of its beauty and compelling attractiveness ? For they long to see that picture, not the sorry spectacle of perpetual bickering as to which are orthodox pieces of Truth and which are not, which are essential and which are not,—things which ought to have been determined long ago. They are far less concerned about the professional jealousies, the petty differences inordinately magnified, the personal prejudices of the competitors than they are about the Picture.

We have seen that the incentive to man to restore within himself his defaced image of GOD and to recover his lost heritage is the commonest and simplest fact in life—GOD in His Tri-composite Personality and Basal relation to the Race. *Why* he should do this is manifest in His Visible Revelation ; *how* he is to do this is manifested in His Verbal Revelation. Man can

see GOD sufficiently for that purpose everywhere in Nature; he can never get outside that Truth for there exists nothing of Truth outside GOD except the perverted perception of Him. GOD'S manifold works in Nature, man's present sphere, may be regarded either as resources ordained for man's temporal comfort and convenience picturesquely disposed for his æsthetic enjoyment for a few short years—or they may also be regarded as the expression of the Matchless Mind of the Universe, affording man a study therein as symbolic and evident of abiding witness to man's outward, upward, onward progress from the lower to ever ascending higher spheres, from glory to glory; in which case man so avails himself of these resources, so regards the Picture, so rises to his sovereignty and so achieves his salvation. Show man the true Picture and he will leap to apprehend it. As one by one earth's resources and potentialities are disclosed to man the Church too often like a vigilant old nurse looks on, waiting to say the inevitable "*Don't,*" and fearsome what man is going to make of it all; GOD looks on and sees what it is all going to make of man! Not only in the powers of Nature which affright him (and would affright him less if the old Nurse were not so meticulously mindful of the ogres and goblins which exist only in her imagination, but are the sort of thing she has always been accustomed to put man-child to bed with) but in the song of the bird, in the ripple of the stream, in the moan of the wind, in the hum of the bee, in the murmur of the sea, man perceives GOD.

Who does not know the stimulating and refreshing effect on health (and temper) of the beauties of

Nature in the country bursting into song and leaf, ripple and blossom, beauty and majesty, wonder and power; or even the contemplation of the world in the streets of London on a spring morning, the sun shining and GOD smiling His good morrow (God-morrow), the birds—wondering perhaps why man just now is not providing their little wants as he used to do, yet telling him it is good to be alive and better still to be happily so? Are not these manifestations of a Great Creator's Love just an "early communion" again and again of man with his Maker, a very Real Presence indeed, which is felt through the toil and moil of the day by many an "outsider"? Perhaps he cannot define nor explain his Real Presence, but then, neither can we explain ours. But he does not wrangle about it, nor disturb the peace and arrest the beauty of life by acrimonious and unlovely disputations, which do more than much else to make the world "very evil." If the Church would do more to hallow this daily celebration of Truth in all its varying power and sweetness, the man in the street might be nearer being the man in the church, and be readier to interpret one Real Presence in the Light of the Other! Man is not to-day any more likely, contemplate God how he will, how he can, in nature, to worship nature outside a church, than he is to worship a crucifix inside it. Each has its story to tell, its vision to show, its symbol of grace—indeed the one may more easily disclose than obscure the other. Man is so far the creature of his environment that he takes on, like the lower creation the colours of it, and unconsciously reproduces them. Breadth of vision is breadth of life; a narrow vision means a

narrow life, an ill-proportioned vision is an ill-proportioned life.

All Nature's Truth is not yet known by man; that is as true of the one revelation as of the other. What Truth might not our Lord have disclosed had He deemed it expedient! "I have many things to say to you," declared the Omniscient Mind of the Universe as His All-Visioning Eye embraced the whole range of Eternal Truth, "*but ye cannot bear them now.*"[1] For He saw also how rudimentary and circumscribed are man's mental and moral capacity, conscious that beyond the radius where the sun illumines it dazzles and confuses. Did the Pentecostal Flame of the Holy Spirit obliterate in a flash all human defect of vision, all obstruction to the perfect apprehension of Truth? "He will *guide* you into all Truth,"[2] not "He will miraculously dispose you to the full appreciation of Truth in a moment of time." So might be unfolded to His Omnipercipient Eternal Vision all the kingdoms of the world; not so to man. The Church is the deposit of Truth and the Oracle of "many things"; not all the world, certainly not that great outside world too long in the wilderness of darkness and doubt whom we now say we want inside the fold, can bear them now. "Precept upon precept, line upon line, here a little there a little."

Of ancient and noble lineage, our ecclesiasticism of broad acres and baronial halls, long too exiguous and poverty stricken, have, by the tide of good fortune, largely recovered their old-time pride of pageantry and splendour, and the lavish parade (not unnatural in the *nouveaux riches*) belikes us much—or some of us;

[1] St John xvi. 12. [2] *Ibid.*, verse 13.

the purple and fine linen which have replaced the rather moth-eaten garb of our leaner days is an ever unfolding wardrobe of delight to which we have scarce yet become accustomed. A couple of generations and the Church will eat to live where now she is rather disposed to live to eat. Not that we have been wilfully exclusive in our hospitality; we are not snobbish —most of us; on the contrary, we have not been unmindful of a clause somewhat democratic in the title-deeds of our long entailed inheritance[1]; the portals of our churches have been wider open than before, and the pressing invitation to all and sundry to our resplendent sacramental bounty is well known, if variously appreciated. Perhaps our refinement of service, our rather continental cuisine, are not quite to the popular palate, our galleried enrichment of sacred sign and symbol rather above the common taste, our kaleidoscopic display of recovered catholic heirlooms somewhat awesomely bewildering to a conservative and unimaginative laity, mostly oblivious of their vicissitudinous history, a bit doubtful as to their genuineness, and not much edified by their rather mystifying and cryptic symbolism. And the *tout ensemble* lacks that homeliness which would disarm suspicion as to the welcome, and dispel misgivings not unnaturally evident in minds which are rather slow of perception, and mistrustful of ecclesiastical changes not exactly clear of purpose—the more so since even "the quality" are not wholly agreed as to the propriety and congruity of this *embarras de riches*. It is all very attractive; the old church is instinct with a life and movement which are a

[1] St Matthew xi. 5.

welcome revival from the sluggishness of bygone days, but these new fangled ways puzzle most of the laity not a little. And after all, it is not their fault (though it would seem to be) that for generations a less ostentatious religious routine obtained. Great doings go on within those hallowed walls nowadays, "the elect" come and go and fraternise regularly to their hearts' delight, while the humbler folk content themselves with a sort of bank holiday peep at the State apartments when the Family is not in residence. True, they are welcome to its feasts, but they are not for them and they feel it.

"I have many things to say to you, but ye cannot bear them now." Have we not lost a little of this patient selfless Spirit of Christ? *Festina lente.* Truth is not less Truth because it is prudently unfolded. The Brotherhood of man is as true as the Fatherhood of GOD, but it was withheld from man for centuries, for the former is inexplicable except in the latter and that took centuries to learn. The Incarnation was as true in the days of Beersheba as in the days of Bethlehem, but it was not unfolded in its fullness for the fullness of Time had not come.

The war is teaching us many lessons born of new and sometimes unwelcome experiences; necessity is the mother of invention. One of the most remarkable as well as one of the most beneficent lessons is the rationing of food, in other words, the less wasteful and more even distribution of food, and a better consciousness in the luxuried classes of the thought, labour and trouble necessary to its production and

distribution. The rich have been required to forego much they wanted but did not need, in order that the poor may have what they need but could only want. All, except the habitually self-indulgent, are happier in consequence; all, including the self-indulgent, are better for it. England has to-day a better appreciation of food than it has had for generations. However little we may have voluntarily contributed to that elementary Christian duty, at least we know that none are starving now. War has accomplished what Peace did no more than dream of; *The Cause* has compelled it, excused it, warranted it. Before the Church to-day is a Great Cause,—or so we are told: *A city of* GOD *on earth*, and like the rebuilding of the city of old it is not to be a peaceful pastime but the twin effort of Soldier-Service. "Every one with one of his hands wrought in the work, and with the other hand held a weapon."[1] And if it is to be a city of *God*, there must be not a little rationing, and more even distribution. We say we want the masses (and surely the classes?) back in the fold of Holy Church,—so our vision then begins to range further than our five per cent. inner circle.

Is there no lesson for us in this? Have we not in the Church our two extremes of pampered religious luxury and our grinding poverty,—the few to whom all is available in a plethora of abundance and the masses who have little or none of our gifts freely received? If we complain that these remain outside our Religious ministrations, have we "catered" for them? Is our menu available, is not our Establishment too princely? In our presentation of Truth not

[1] Nehemiah iv. 17.

only are we too disproportionate and unwarrantably discriminating, we have been far too pamperingly indulgent to the "quality," far too recherché for the masses. Because we ourselves can appreciate the refinements of the table, the elegance of our appointments, it does not follow that all can. There is a spiritual (religious) cup which yet all cannot drink of; it may be an acquired taste; and perhaps a loving cup of which all can beneficently partake is better than the more costly but exclusive brands of beverage. And after all, our pampered ones mostly live to eat, for they have neither built the city nor leavened the citizens. Food we have in abundance, guests all too few.

> "Why are its dainties all in vain
> Before unwilling hearts displayed?
> Was not for *them* the victim slain?
> Are *they* forbid the children's bread?"—*Doddridge.*

Why indeed? Because in Sacrament, in Symbol, in Service and Selfishness we display them out of reach. To say that there are churches in the midst of and for the masses is not to touch the root of the problem because the standard is the same,—the same menu obtains throughout, the family likeness, the tyranny of fashion, the enslavement of an uncompromising uniformity sterilise everything. But Light matters more than limelight. The masses pass by our Ritz and Prince's and so on because they cannot afford them, and if they could, they would be out of their element and decidedly uncomfortable. Mission halls and popular services are not going to solve the situation so long as the Ritz of things sets the fashion, and

to attempt that is to misunderstand the masses, and misrepresent the Church. Soup and bread kitchens would not have solved the problem in the exigences of war—there was statesmanship enough amongst us to realise that. But we are more than a commonwealth; *we are a Family, a Brotherhood*[1]; not so must we treat our poor relations. We must ration; go without our luxuries for years to come, and we shall be the richer for it. Better go to heaven with one garment less on our back and one poor Christian more on our arm!

What does the Incarnation remind us of but this: HE CAME *DOWN*,—left Heaven for earth that on earth He might save earth. For what do our Lord's parables and His own comment thereon stand for, but the slow, patient, resourceful unfolding of Truth? It is as true of the mental and moral as it is of the physical, man cannot digest more than he can assimilate. More of Truth than man is equal to may jeopardise both Truth and man. How our Lord taught is as illuminating as what He taught. He never forced Himself as Way, Truth, Life on any; what He taught was well enough for the springs of Time, what He withheld would engulf the Eternities! If in His teaching He led His hearers to a gladsome hill-top of revelation, to descry a dim silhouetted outline of yet another range of mountains away on the apparent horizon of Truth, He never left sincerity in a fog. To those who were in earnest, whose motive in search of Truth was sincere, whose "eyes were opened" when the obstruction was nothing more than the mist which dispelled at the glow of the Sun of Righteousness,

[1] Acts ii. 44-47.

Truth stood revealed. With all He was lovingly patient and patiently painstaking. Of course there were the "impossibles." To a king who would amuse his court with pictures of Truth cast in a magic frame, as before a magistrate wholly incapable of identifying Truth when It stood before him, Truth was silent. To mental sluggards He reprovingly said "look and see," but to one and many an one ready to drink of the waters of Truth He disclosed more than even they asked, and slaked every longing of their soul, pouring the precious draught into vessels which they could carry. Have we this discriminating Spirit of Christ ?

To the masses (and not to them alone) it matters much, for our present position brings them within an arena of controversial religion, where religion is often dissipated and seldom adorned thereby. The man at the front has none of this where he is ; theological disputations are left to take care of themselves, the refinements of the table are unknown alike in Religion as in "cookhouse," the altar is a soap-box (some one has said that cleanliness is next to godliness) and the symbols of Light flicker from two ginger-beer bottles,—but the Service is. intensely real ! Ecclesiastical wranglings are hushed, nice shades of doctrinal differentiation dare not assert themselves, and invidious comparisons there is no time for nor would they obtain a hearing. Out there life is too serious (and it may be too short), solidarity is essential and fraternity and comradeship too precious. If he is to make the supreme sacrifice it shall be with his hand on the throat of the enemy he is enlisted to fight, not on the throat of the pal fighting by his side ; thus he will go over

the top if he may and into the Great Beyond if he must.

Will he be amenable to foggy, conflicting, confusing ecclesiasticism when he returns, or more impatient of it? Where men of varied race and different tongues, men of widely diverse emotions and characters, of all creeds and no creed, of all classes and "no class," present a united and common front to the foe in the interests of the peace and security of society and the salvation of man, will he be docile and amenable to the overtures of a Christendom Militant here in earth, whose militancy is directed chiefly against its own ill-disposed battalions, whilst the Great Hun Offensive at home of which he hears so much, but realises so little, carries position after position and gains hill after hill? Will he, at home impatient and inappreciative of discipline, now himself an adept therein, be smart at the fall-in for the Sunday parade to the perpetual fall-out? Will he, accustomed now to bluntly expressed and still more bluntly impressed regimental orders which admit of no misunderstanding, render obedience to nebulous utterances which convey little and convince less?

The masses, and again not they alone, are hungering for GOD—they always have been in their dumb, unconscious way, and if they cannot find Him in church or by the Church, they will, they must, look elsewhere; it is instinct in man's nature and he cannot resist the quest, little though he realise it, less though he admit it.

"From THEE, Great GOD, we spring, to Thee we tend,—
Path, Motive, Guide, Orginal and End."—*Johnson.*

"If there were no GOD," declared Voltaire, "it would be necessary to invent Him," and man will invent, he is inventing, gods of his own.

The Vocation of the Church is to give an answer to the Soul-cry of man, to portray GOD in all His Love and Power to the world in all His fullness, and therefore His Visible Revelation must not be ignored. There must be a levelling up as well as a levelling down and no divorce. Wherever man thinks he can find GOD, crude as his unenlightened notions of Him are, he will look, supremely ignorant though he be in his quest, yet cheerfully gratified when the turn of a stone, the disclosure of a herb, the unguessed power of a lever, the strains of a new melody, the vibration of inexperienced currents, the pulsation of new energies, add their contribution to the Great Picture,—all which he takes to his bosom with a caress, sorting and fitting in their place, lovingly guided thereto by the Oracle of Truth to his beneficent welfare and progress therein,—or in his ignorance and the Church's incapacity, wresting to his own destruction.

It is the Vocation of the Church to make the Race safe, to demonstrate to man all that makes that safety worth the challenge, the discipline, the struggle of life; to welcome all that is resourceful thereto, to cherish all that is potent therein, to be patient with prejudices, clear with that which confuses, tolerant of all that is contributory, and to hallow every page unfolding in the volume of Truth which can be ministerial in her service. The Church must have a Vision lofty as GOD, lowly as His Incarnation, ranging

from the height of His Majesty to the level of man's necessity; penetrative of His Wisdom, apprehensive of His Power, comprehensive of His Truth, demonstrative of His Selfless Love, herself the Nursing Mother of His children.

VIII

THE Triune Being of GOD, as well in Purpose and Will as in Majesty and Power, is disclosed to man in symbol; the Verbal Revelation no less than the Visible Revelation is GOD'S symbolic revelation of Himself, expressed in physical characters indispensable to the edification of mental organisms when operating through physical instrumentality. The written word is the literal character expressing the mind, though perhaps less strikingly than characters in image and picture. The characters of language, the diagrams of Euclid, the fossils of palæology, the thumb impressions of the criminal, are as essentially symbolical of Truth as the colours, forms and expressions of Nature.

All symbols ordained by the Matchless Designer of the Universe are sacramental,—that is, they convey as well as portray power. All nature is an outward and visible sign of the inward and "spiritual." There is nothing inherently religious (as the word is commonly accepted) in the term spiritual. All Life, all Truth, and all Power are from the Holy Spirit,—their religious significance lies in the use that is made of them, the purpose to which they are put, the goal for which they are the equipment. The sacramental system is ubiquitous, so that the mentality which sees no sacramental system in the Church is as unintelligible as the mentality which declares it is only to be found in the Church. Each is to some extent to-day a

reactionary emotion: a burnt cat fears the fire. Those who perceive no edification in the sacramental system within the Church, would be less prejudiced in that direction if those who teach it as exclusive to the Church would perceive the sacramental system outside,—and a better sense of proportion would obtain. Sacraments, no more than the Divine Being Whom they disclose, can be confined within the four walls of a church. That the sacramental system finds its highest expression therein is another matter; the sacramental system, the Divine symbolism, has become suspect and repellent to many because the Church in attempting to limit its scope has narrowed its meaning. Man, from the cradle to the grave, lives in a sacramental world, moves along a sacramental path to Eternity. The primary and fundamental symbolism in the universe is the demonstration of the Tricomposite Being of GOD: the wing of the insect, the leaf of the tree, the rays of the sun, the waves of the ocean all tell of GOD, and bear the image of His Glory, the impress of His Power, and express it.

> "*Where'er* men seek Thee THOU art found,
> And every place is hallow'd ground."—*Cowper.*

To know GOD is Life Eternal; to know His Ways is to perceive Life Eternal; to do His Will is to apprehend Life Eternal. All this is disclosed in His Verbal and Visible revelation, and all is sacramentally disclosed. Moreover, it is disclosed in due relation and proportion. Man's primary needs—water, bread, and the like—are the simplest elements and the most commonly found. If man more clearly realised that his

food not only contributes to the needs of his body, but that every element of it bears the impress of the Matchless Designer, Matchless Mind, and Matchless Power of the Godhead, and is sacramentally essential to his progress to Destiny,—tightening his grip on the potentialities, widening his vision, broadening his back and lightening his path thereto, and dug from the bosom of nature where for time unmeasured, through ascending grades untold, by processes incomprehensible, it at length achieves its ministry in man's service, that he may in turn minister in the service of their Common Creator,—every grace would be a Gloria, and all food sacramental. Every meal would be a sacrament, itself symbolic and inspiring to the higher order of Sacramental Life, now so often far beyond and out of touch with Home Life.

The men at the front—the masses whom we hope to recapture—have learnt the meaning of symbolism ; it is the elementary lesson of the camp and the battlefield, for by it discipline, duty and devotion are learnt. All Britain's young manhood to-day thinks and talks in symbols ; but he knows what they mean and what they stand for in efficiency and fact. There is nothing subtle (that matters) about the symbolism of the Navy or the Army ; all is edifying and utilitarian, yet not lacking a picturesqueness and even imposing grandeur sometimes, which gives it all a noble dignity, at once conveying teaching and compelling respect : it is the dignity of mutual service symbolically displayed. And when the man from the front comes back he will welcome and enter normally and intelligently into symbolism in his religion,—if it is intelligible and inspiring. But he will not welcome nor be patient

of a symbolism which is meaningless to him; his sense of humour and self-respect will forbid that. If it is to demonstrate GOD, he must see that it does. Nor will he be content to be merely a spectator in a religious drama he cannot follow, where he wants to be a participator in a religious life he can follow. Gesture and vesture which tell him nothing beyond the fact that he must be unnatural and self-repressive, which makes an awesome mystery of GOD and a muddle of his mind instead of making him natural and self-expressive, will only make him again exchange the pew for the park.

In the matter of symbolism it is to be feared that the clergy generally take too much for granted, whilst in some of our symbolism there is not much of the Sacramental evident or discoverable at all. Again, where symbolism is of great value it is often ignored. Great hopes are entertained that the men at the front are becoming more appreciative of the Great Verities because of their now closer relation to the Great Realities, and are manifesting a readiness for religious ministration which is encouraging. But is it not the fact that the mould in which that ministration is cast "out there" is rather more elastic and rather less unintelligible than obtains at home? If the men are a little less stiff in the back the Church is a little less starchy at the front. Truth is presented to them in intelligible symbols; in terms of the life they are living—and the death they are dying; so familiar to them, so "down to their level" that they savour almost of the simple parables of our Lord, all Whose teaching expressed itself in symbols of things in which men lived and moved and had their being,—a flock of

sheep, the domestic hearth, agriculture, fishing, bread-making, the current colloquialism, the coin of the realm, the set of the weather; men saw what He meant even before He told them, the why of things flashed upon men's minds with almost amusing rapidity. Doubtless had He come amongst us to-day He would have demonstrated His teaching in terminology or symbols common to our daily life,—looms and laboratories, motor-cars and moving staircases, ocean liners and ration cards, football and photography. Profound as much of our Lord's teaching was, its demonstration in portent and picture and language—symbols of motion, of sight and sound—was as simple as it was impressive.

Ceremonial symbolism in the Church is all out of proportion to verbal symbolism. Language is largely expressed in a monotonous, unnatural and often perfunctory manner. The "reading pew" and the pulpit have little of symbolism, which is not necessarily histrionic gesticulation nor elocutionary misadventures. There are many who will bear me out when I say that to hear the late Bishop of Oxford recite a collect, was an arresting revelation of how the language of our formularies could be inspired with refreshing and beautiful devotion, and Francis Paget could never be sensational nor unctuous. Again, in our Liturgy symbol is almost entirely lacking; capital letters are prefixed to the Sacred Names (that of King George is in full capitals), but there is no symbolic differentiation between a lofty ascription of praise to the King of kings and an exhortation to man; between the expression of a Creed and the supplication of a collect. And in the Creed itself there is no distinction of verbal

symbol between the confession of the Being and Majesty of GOD and the name of the magistrate under whom our Lord suffered; *that* I believe is more imposingly expressed than *what* or even in *WHOM* I believe. Where in a Liturgy there is such a monotony and dead level of expression perhaps it is not to be wondered at that in the stolid and very correct deportment of the average congregation there is very little life or quickening to a sense of responsive and expressive emotion, in the least consistent with the wide range of emotion suggested by the words put by the Liturgy upon their lips. Would not the latent sense of the laity be stimulated to appreciate and discriminate between the major and minor elements in religion, and inclined to an edifying and practical sense of proportion, if, *e.g.*, the Creed were displayed in our Prayer books somewhat in this way?

I believe in
ONE GOD,
THE FATHER ALMIGHTY,
Maker of Heaven and Earth . . .
and in
One LORD Jesus CHRIST, the only Begotten
SON OF GOD,
. . . . . .
and I believe in
THE HOLY GHOST,
THE LORD, and GIVER of LIFE . . .

The importance of this can scarcely be exaggerated in view of the fact that this Creed is often set to music, and therefore at the mercy of composers for display of

proportion. One has only to listen to a few compositions to realise the variety of ideas and confusion of thought and the unfortunate contravention of the sense of proportion by composers—who after all have nothing to guide them beyond musical fancies and sentimental impressions. Music is such an expressive symbol that perhaps more than anything else to some people, it tells the story and moves the soul. This is especially noticeable and unfortunate in the *Te Deum* (our fourth Creed) in which incomparable and impressive act of homage at the very outset there is a serious perversion of proportion which is common to our English translation and quite needless, and which opens "We praise Thee, O GOD," whereas in the original it opens—THEE, O GOD, we praise. Most composers emphasise the words "We praise"; but our praise is of far less importance than the Being of GOD, the Divine Object of our praise. Surely, we PRAISE THEE.

The importance of verbal symbolism, in a Church which in all its varieties of forms, common to all its "schools of thought," is characteristically expressive of symbolism, *e.g.* the massive silver Almsdish, the pastoral staff and the cathedral verge, white surplice or black gown, and the other hundred and one adjuncts of rank and office, rite and ceremony, cannot consistently be disregarded. It is much to be desired that any revision of the Prayer Book take count of *literal* symbolism, for it has this advantage over much other symbolism in Church, in that it always expresses facts where the other may sometimes only express fancies. In the Verbal no less than in the Ceremonial we ought to give symbolic expression to the Being and Majesty of the Triune GOD above the being and

worship of man. The principle expressed pre-eminently in the worship of the Church should be that expressed fundamentally in Nature, the potential Tricomposite Relation in the Godhead.

In view of this and of much else to which attention has been directed, is it not remarkable that even those branches of the Church where "The Faith" is presented in systematic order, have allowed the Festival to the Honour and Glory of the Ever Blessed Trinity and Majesty of GOD to go by default, or rather have not exalted that Festival to its pre-eminent place in the calendar? Trinity Sunday is little more than a chronological landmark in the Church; outside the Church it is comparatively unknown. In church it is differentiated from ordinary Sundays by verbal and visible symbolism much less imposing and impressive than witnesses to the Festivals of the Incarnation, the Resurrection and the Ascension of our Lord. The pulpit references to the Being and Majesty of the Holy Trinity are extraordinarily scant and superficial; for anything arresting or very enlightening we are obliged to fall back on hymns extraneous from the Liturgy, but happily amongst the not over many really good compositions in these sanctioned supplements to the Prayer Book.

In the social life of the community—and this is not to be overlooked—this pre-eminent and all-pervading but subordinated Truth finds no place at all. If I ask "the man in the street" to dine with me on Christmas Day or Easter Day (about the last thing I should do) he visualises a day which has even for him some religious significance; and although it is the social side (and an important side) of these Festivals

which appeals to him, the holiday rather than the Holy Day, he has some notion of the Sacred Events which give them place and significance. But if I invite him to dine with me on Trinity Sunday he asks me why I designate any Sunday thus, and wonders what and when it is. It is not to deprecate the Incarnation, Atonement and Resurrection, to say that the Being and the Majesty of GOD is the fundamental Truth of the Universe.

That GOD IS, transcends any Attribute of Himself, however wonderful; any Manifestation of Himself however gracious. The BEING and the MAJESTY of GOD transcend all effluence therefrom, immeasurably supereminent above the Heavens which declare the Glory of GOD and the Firmament which showeth His handiwork. That GOD is the SUPREME GOVERNOR of the Universe is an excellence surpassing any providential dispensation inspired thereby. That GOD is a Tricomposite Deity is supremely pre-eminent above all that flows to man from that Triune Relationship. GOD is Love; but Love is greater than any manifestation of itself. GOD is Way, Truth, Life, but these are greater than any demonstration thereof. The Being and the Majesty of GOD, the Supreme Governorship of the Universe, the Triune Relationship of the Godhead, and the Life, Truth and Power proceeding from the Love of the Threefold Personality of the Deity are not attributes of GOD, they are of the essence of the Godhead. WHO GOD IS, surpasses in claim upon man's homage anything GOD does for man. What GOD has done, is doing, or will do for man should undoubtedly deepen man's homage to GOD, but it should always be supplementary and subordinated to WHOM

HE IS—indeed, the latter is the true inspiration to the former. That GOD has made man, has redeemed man, has benefited man in a thousand ways is incomparable in excellence with WHOM HE IS; any lower ideal is an imperfect ideal, and an imperfect ideal cannot produce a perfect Life. Meditation is the least practised of mental activities; it is too subjective to attract. Contemplation is the better ideal, contemplation of GOD; it needs no books, nor scholastic outlines, it is writ large in GOD'S own Books.

Let us consider this disproportionate presentation of the Faith of the Church. It has already been pointed out that the symbolism of the Liturgy (which ought to enshrine TRUTH, not departmental Truth, and recognise and proportionately express it) makes no differentiation between fundamentals and incidentals. To criticise the verbal symbolism of the Creeds is not the same as to question the verbal meaning of the Creeds. With the exception of the Athanasian, the Creeds do not proportionately demonstrate the Coequality of The Triune Persons in the Godhead. Whilst in the Nicene Creed Godhead is ascribed to the Father and the Son it is not ascribed to the Holy Spirit. He is designated the Lord, but even then it may mean The LORD, or it may mean the Lord of Life; and the declaration that He is to be worshipped with the Father and the Son does not convey what it should to the not very theological mind of the average layman, who probably understands it as meaning that the Holy Spirit is to be associated with Them in worship, whereas it means that He is to be worshipped equally with Either. In the Apostles'

Creed, the one most frequently used in the worship of the Church, Godhead is ascribed to the Father only, which is the more unfortunate as this is the test of Faith for membership of the Church. And nearly all that is wanted to remedy this misrepresentation is a comma in the former and a full stop in the latter creed! Again, in the Catechism, the Church's authorised primer of teaching, the child is taught to declare that he believes in "God the Father Who hath made me and all the world, in GOD the Son Who hath redeemed me and all mankind, and in GOD the Holy Ghost Who sanctifieth me, etc." Whilst Godhead is ascribed to each Person of the Trinity, and the attribute expressed of the Father is His primary relation to man—his Creator; the attributes expressed of the Son and of the Holy Spirit are not their primary relation to man. To be consistent the declaration ought thus to run :—

> GOD the Father, Who is the Creator of the world,
> GOD the Son, Who is the Mind of the world,
> GOD the Holy Spirit, Who is the Life of the world.

It may be alleged that it is easier for a child to grasp the fact that our Lord is the Redeemer of the race, than that He is the Word or Mind of the Universe. I doubt that. The Atonement is not at all simple to teach or be grasped by a child. Mental activity is quite easily understood; and a child who is not equal to grasping the fact that it is Mind which tells one how to think, remember, read and write, distinguish right from wrong, etc., is certainly not equal to grasping the meaning and force of the Atonement.

Besides, a vital principle is herein involved, for it exalts the Human nature of our Lord above the Divine. And again, Sanctification is not the primary relation between the Holy Spirit and man. To give Life is more excellent than to sanctify it. The clergy may never disregard the sense of proportion in their own mind, *but it is what things convey to the laity which matters so seriously.* Both attributes point to events in *Time*, and ministry on *earth*, not, as they should do, to Eternity and the Eternal. The Divinity of the Holy Spirit is scarcely realised by the laity at all, even within the limited range of our mental capacity at all adequately; the Divinity of the Son is almost wholly subordinated to His humanity, of Whom the average layman seldom thinks except in terms of Bethlehem and Calvary. Small wonder that he ignores the Festival of the Ascension, or that he thinks of Life, his own life, in terms of this terrestrial sphere; he is too narrowly visioned, and that by the Church. The Incarnation, whilst it enshrines all that is most efficacious in man's salvation, as it is represented to man—or as he is allowed to misrepresent it to himself, does not convey a truly lofty Ideal, for it is the benefits of the Incarnation rather than the Truth of the Incarnation, which are so preponderatingly disclosed to him, and on which his mind is focussed. If it be claimed that GOD can only be known to us in His attributes, then let us have His attributes disclosed to us in the due relation of all (of which we know) and to the exclusion of none. That GOD makes us and all the world is a greater excellence than that He saves us and all mankind; let us have, then, His glories in creation and its wonderful resources and

potentialities brought within recognition in our worship and as contributory to our salvation. The devotion to the Harvest Festival arises out of man's instinct to recognise GOD in His Creation, though not expressed in very lofty fashion. Man is taught to love and serve GOD, not for Whom GOD IS, but for what GOD does; not for what GOD is to man, but what He does for man, and man calculates accordingly.

Nearly all our prayers end, as of course they must, "through Jesus Christ our Lord." But here a principle is violated by confusion of ideas. For as a rule He through Whom we pray is visualised in the mind of the average layman as Man rather than as GOD—as the Saviour of man, as the Son of GOD, and in virtue of that relationship possessing, so to speak, a right to intercede for us and have favours granted through that relationship (as the layman usually understands it) and as being worthy to recommend our petitions in virtue of His sinless character, His redemptive sacrifice and His unparalleled influence with GOD—not in virtue of the fact that He is the INCARNATE WORD of the Trinity, *by Whom all prayers are answered because by Him all things are made*—the operation of perfect Eternal Law demonstrable through the efficacy of the Incarnation. It is not the temporal or human "My Father is greater than I," but the Eternal or Divine "My Father and I are ONE," which is here expressed. But it is not so understood amongst a not inconsiderable number of the lay-folk, even the churchy lay-folk. First impressions count for most and usually dominate later if more intelligent ones, and the religious atmosphere (when there is any) of the

nursery, and the still more unfortunate atmosphere of the schools of the higher grade type, are instinct much more with the human nature than the Divine Nature of the Incarnate GOD,—which makes it all the more incumbent upon the Church to safeguard the fundamentals. To the layman who is sufficiently blessed with all this world's comforts, what does this mean? He may have a sense of gratitude but not necessarily a sense of duty; a sense of the providence of GOD (as in the Harvest Festival) but not a sense of the MAJESTY of GOD; a sense of the wisdom and goodness of GOD, but not a sense of HIS SOVEREIGNTY over man's own life and conduct. Nor is it what GOD does which creates or deepens the sense of sin and the conception of Brotherhood, but WHO GOD IS. The measure of man's love and service is the measure of what he considers is GOD'S goodness to him; it is a kind of *quid pro quo* Religion, and this is so fundamentally mischievous. So man revolts against GOD to-day because He allows the war,—He cannot be a loving GOD and so on. When man is taught to see GOD as HE IS (and of course we can appreciate and love and adore Him even for the little we know of that), man will more humbly and intelligently and devotedly accept Him in what He allows. We plead for sacrifice in virtue of a religion of bargain. A Religion of self-gratification can never be a religion of self-sacrifice. We complain that men come to Church for what they can get, and yet we teach them so to do; we call them materialistic and yet we teach it, but a self-centering Religion can produce only a selfish life.

It will not be denied that the Church insistently

witnesses to the Love of GOD as the supreme excellence of the Godhead, but she demonstrates it rather as the saving grace vouchsafed to a sinner than as the supreme glory inherent in a son ; rather as the pardoning condescension of an offended Deity than as the spontaneous expression of Sovereign Fatherhood for the creature made by Himself in His own Image, fearfully and wonderfully made, whose primary relation to Himself, though warped and stained by sin, is obviously not severed. Man is temporarily the subject of GOD'S pity, but he is eternally the object of His pride. Man is still the most exalted production of this terrestrial sphere, still paramount in GOD'S purpose in this world, still the object of the lavish affection of Selfless LOVE. In the worship of the Church this is all too subordinated, the essence is obscured by the incidence. That man is a sinner weak and wayward and inclined to evil is true, and he knows it, and is certainly never allowed to forget it, but it is all too disproportionately obtruded. But this is not man's essential or primary relation to GOD, yet it is the predominant note in the services of the Church. If this were the predominant note in human life, relationships would become hopelessly estranged, yet what man knows of love he learnt from GOD. The theology of the Church may mystify him, the controversial atmosphere of the Church may disconcert and hinder him, but neither of these would exclude him were there a better sense of proportion in Religion. The inadequate share which is given the laity in the element of praise of which our conventional worship is usually none too redolent, disaffects many, and the all too prevalent "wicked

man" element repels them. That the sense of sin must necessarily find a place in all our services is obvious; that none could rightly approach GOD in worship and disregard this is clear enough, but this ever-recurring note does not deepen the sense of sin; on the contrary it dulls it. We complain that Lent is not properly observed by the laity, but what is there in Lent more convicting than obtains all the year round? We cannot demonstrate sin and its associations more in Lent than we do at other times, so we increase the number of services at which to do so! Introspection, contemplation of sin and its consequences, conviction and confession of sin are no "novelty" in Lent, hence it fails largely of its purpose. Nor is the heinousness of sin nor of its consequent evils nor its punishment the highest incentive to avoid it, nor the truest way to convict it. The Glory and Majesty of GOD and man's realisation of his filial Relationship do far more to convict man of sin and inspire true repentance and evoke sincere amendment than the wrath of GOD. A religion of Love is always better than a religion of fright.

The average absentee from church gives many reasons for his absence,—a stock one is that he prefers to go for a walk and worship GOD in nature (seldom conscious that he speaks more true than he realises) and the Church regards him as wholly outside any capacity for worship, whereas he will probably respond quite sincerely to the innate impulse in him to worship; indeed, were it not that man's instinct for worship is ineradicable in him he might long since have lost it. The incomparable glories of Nature, her monumental evidence of the great Creator's Genius, her

boundless demonstration of His sublime wisdom and majestic power in "the earth with its store of wonders untold," rejuvenate and invigorate even if they do not altogether hallow every impulse of his soul. And as he contemplates the Visible Revelation of GOD does there never cross his mind some deeper, holier aspiration, some wakening consciousness of Faber's rapturous outburst—

> "How wonderful, how beautiful
> *The sight of* THEE *must be*;
> Thine Endless Wisdom, Boundless Power,
> And awful Purity!"

Catch him on a holiday, when the thrilling, incomparable grandeur of the iridescent horizon at the Dawn, —which leisure will inspire him sometimes to behold when work cannot,—slowly rising (like the Englishman on a Sunday morning), its colour-splashed rays reflected and resplendent in the translucent silvery sea, awakens more real religion in him than he may be conscious of as he utters his spontaneous ejaculation—"Lord, that's beautiful"! realising less what he says even than what he sees. He knows man could never fashion that wondrous arresting scene, but he recalls Who did, *and he tells the family about it*; so far he is GOD's missionary,—this man who "can't stand" foreign missions!

Now see him at Matins, for him as a rule the dawn of the Christian Sabbath. The first words are "When the wicked man" or something to that effect, and if he hears it at all it contravenes a subtle but divinely implanted instinct, and runs counter to his innate sense of things. He knows man is wicked, but he

knows also that there is a loftier side to his nature, and this introductory reproach challenges his inherent sense of balance, it conflicts with his notions of parental relationship. He would not so regard the prodigal, though he would not disregard the wrongdoing. The Church never sees him, but it is the be-all and end-all of it all. He was born wicked, baptised into reconciliation, but it is a foregone conclusion that he will soon be wicked again; vilified when he is sick and weary and told it is most likely his own fault (no wonder the parson is not sent for in a hurry!), he will die wicked, and most likely the first thing he will hear when the resurrection comes round will be,—"When the wicked man . . ."

This is not to take a flippant view of sin, rather it is to preserve the sense of it, and to suggest that rescue of it from the indifference which familiarity breeds in church, as elsewhere. If contemplation of GOD'S manifestation of Himself as Who He is, rightly and attractively put before man,—and GOD is the Supreme Attraction of Life,—His Matchless Design, Purpose and Power evident in His Works, His beautiful, exalted, ennobling relation to man, His visible Creation expressive of Him in all His perceivable effulgence across the wondrous sea of life's manifold and ceaseless activities, the glories of His unsearchable Mind controlling all in an astounding harmony of complex industry, the Puissant Majesty sustaining all in the orbit of its destiny, and the Love which unfolds it all before man's eyes, do not possess man with a sense of his own littleness and unworthiness, the Rev. B. A. Caudle piping at him on G will not achieve it. If it be objected that an unconfessed

soul is unfit to render praise to the Majesty on High, it must not be forgotten that confession of sin without conviction of sin (not as a rule deepened when the general confession is sung to a jubilant melody—presumably to take the edge off) is of little use. What, before he is bidden to confess his sins at Matins has happened to convict him of sin at all? Probably the only thing in the way of Religion that has crossed his mind prior thereto is the domestic conclave on the domestic doormat as to the collection,—usually a scurry for change and the anxious fear lest two sixpences cannot be found for the shilling that will assert itself, and the gladsome grip of the threepenny-bit which luckily turned up from somewhere, solving a vexatious situation and breathing peace once more over an otherwise untroubled soul.

The mind of the Church is exercised, and none too soon, in respect of the desuetude of "Family prayers." As to this two things are to be said. In the first place the Church does little to guide the laity in this respect. I have again and again found that Confirmation candidates of all ages, adults no less than the adolescent, are saying almost the same prayers (if they say any at all) as they said in childhood, quite regardless of the deeper needs, the greater temptations, the fuller life, the wider and not always wiser knowledge. If prayer means anything at all it must mean that grown-up or quickly growing-up life is being "fed" on infant diet; and since the percentage of those who come forward for Confirmation is not large in the Christian community, what must be the lot of those who have not, or do not take this opportunity of readjustment in private devotions? There are stacks

of manuals on the market (some of which would be better on the fire), but these vary so in "views" and expression, and are in many cases far too theologically worded and unnatural in symbol and sentiment, so that they do not appeal to a robust and practical intelligence. In the second place they are mostly a mixture of confession of sin and supplication for daily wants, all out of proportion to Ascription of Praise. "Prayers" they may be, worship they seldom are in the real sense of that word. The very nomenclature is derogatory; surely *Home Worship* is a truer instinct than Family Prayers? And where prayers are mainly a commending oneself to the care of GOD and petitions for the providence of GOD (Who, whilst HE is frequently addressed by His beautiful Title Father is seldom addressed or thought of seriously as Sovereign Ruler in Heaven and in Earth), the average layman does not feel inspired to regular domestic assembly, since he knows (or thinks) that he and his can fairly well take care of themselves; and as he is doing fairly well he can supply their wants. When any unexpected reverse or interruption occurs of course he prays,—but that is just the common view of the Divine Majesty. The sentiment in the mind of the laity in respect of "private prayers" is of course that which obtains in religion generally. If more of the Matchless Majesty of Design, Purpose and Power in and around him all through life were the dominant note in Public Worship; if the Sovereign Grace of the MOST HIGH were even as prominent therein as the Saving Grace; if GOD'S Majesty in all the Universe were extolled as highly as His love in fallen humanity; if Eternity outmatched

Time, man would see that, care for himself as he could, there was above and beyond all that a homage to be rendered, a Suzerainty to be acknowledged, a Sovereignty to be regarded, a Majesty to be worshipped, before Whom he and his must gather in glad yet lowly daily recognition and praise. Could there be any more imperative duty on the Church herself to issue, and not leave to irresponsible people, however expert, a form of appropriate *Worship for the Home*?

Could there be any more reliable or reasonable guide to the Church in the liturgical order of public worship than the Te Deum, itself so majestic in symbol and graceful in proportion, itself a comprehensive and beautiful service? It begins with GOD and homage to GOD, praise of Him for WHOM HE IS, worshipped by all creation as the Triune GOD of the Universe, filling Heaven *and Earth* with His Majesty and Glory, the condescension and gracious beauty of the Incarnation predominating over its material benefits; confession of *Faith* before confession of *sin*, and finally prayer: GOD first, man last, yet both in their true relation as Father and son as well as in Sovereignty and subject. From the Jew, for whom we pray, there is much we can learn. The Majesty of GOD is the breath of his nostrils, his old-time worship is instinct with it; patriarch, prophet, priest and king lived in the atmosphere of the Glorious Majesty of the LORD which endureth for ever. What can compare with his penitence born of profound contemplation of GOD'S Sovereignty, and with the lofty psalmody enshrining it, its majestic benison in poetry and song? None save the glimpses vouchsafed to us in the Seraphic worship in the courts of the Lord of Hosts.

So long as our conventional worship is so disproportionate and subjective, man will fail to aspire to the heights and fail to realise why he should. Where penitence makes one to become great, greatness makes ten to become penitent. Isaiah was not, nor would he be counted an irreligious young man, yet his wonderful vision in the Temple when with his eyes he saw THE KING, THE LORD OF HOSTS, seated on a Throne high and lifted up, and beheld the glorious train of Holy Ones filling the Temple, the door beams vibrate at the challengeful proclamation, the clouds of incense filling the Sacred Shrine trembling beneath the volume of praise from the Seraphim attending upon the Matchless Majesty of the Universe—overwhelmed by conviction, uttered his confession, received the absolution which burnt out sin from his soul, and offered there his homage of whole-hearted service in the Mission of Repentance and Hope to Israel.

HOLY . HOLY . HOLY
IS
THE LORD OF HOSTS
The whole earth is full of
HIS GLORY
Woe is me . . . I am unclean . . . thy sin is purged . . .
Here am I ! Send me !

Is not this the expression of the Basal Law of the Universe: Mind energised by Motive operating through Means—Contemplation, Inspiration, Co-operation ?

If Isaiah had not been where that Ineffable Vision

was disclosed presumably a great man might have missed his vocation, a great Nation might have missed its prophet. It was well for both that Isaiah was in church that morning, for there the Vision was vouchsafed, as where else should it be? As has already been said, Creation—The Visible Revelation discloses GOD in Majesty and Power, The Church—The Verbal Revelation discloses Him in Purpose and Will, The Incarnation—The Vicarious Revelation interpreting both. In Creation man sees Life, in the Church man learns the Purpose of Life, in the Incarnation man apprehends Life and that is how The Sovereign Ruler in Heaven and in earth has ordained life.

The church, in which man worships (or ought to worship) Sunday by Sunday is an Ordinance of the MOST HIGH. To the form and fashion of His earthly Temple the Matchless Designer of the Universe gave both Plan and Purpose, Symbol and Sanctity. From rude bare altar which innate instinct, hallowed in primitive man, built to witness the Sovereignty above him, the Deity taught man to rear Temple Majestic to witness that Sovereignty around him. Himself disclosed the Inspiration, devoted Mind and dexterous Handicraft which gave majestic and symbolic expression to His Tabernacle made with hands, and by His Gracious Presence hallows it from all profane and unworthy uses. In matchless splendour meet for Matchless Majesty it is His Will His Will be known; therein the vision of His LIGHT and His PERFECTION[1] is disclosed to man; all that is richest, skilled and beauteous thereto shall be devoted (so that it be not the price of sweated labour) to advertise GOD'S Glory not man's

[1] Exodus xxviii. 30.

assertive pride. "Let them build ME a Sanctuary that I may dwell *among* them."[1] That man might know how to worship Him on earth He summoned him[2] to view the Courts of Heaven; forty days and forty nights man was in the Glory thereof, that he might see the Image whose pattern that earthly Tabernacle should reproduce. So not only *with* the Angels and Archangels, but *as* the Angels and Archangels worship we the LORD of ALL.

To St John we owe our glimpse of Heaven's Te Deum, and therein for those who have eyes to see the true perspective is portrayed:—

ENTHRONED IN HEAVEN
· DEITY ·
in the Vision like to
· INEFFABLE RADIANCE ·
Around the Throne
FIDELITY IN TRUTH · PURITY CROWNED
Out of the Throne
POWER · MAJESTY · JUDGMENT
Before the Throne
ILLUMINATION.
In the midst and round about the Throne
OMNIPERCIPIENCE
in ceaseless Thanks and Adoration, saying
HOLY · HOLY · HOLY
LORD GOD ALMIGHTY.
And in the midst of the Throne
· A LAMB ·
and the Ransomed Ones sang

[1] Exodus xxv. 8. [2] Exodus xxiv.

THOU
hast Redeemed us . . . and we shall Reign on the earth . . .
and All Creation said
Blessing and Honour and Glory and Power, be unto
HIM
That sitteth upon the Throne, and unto
THE LAMB
for ever and ever.
And THE GREAT ONES said,
Amen.

Thus Heaven's Te Deum—first THE LIGHT, then THE TRUTH, then THE POWER inspiring all. Thus also Heaven's Creation—first the Light transforming darkness, then the Truth dispelling chaos, then the Power overcoming death. Thus Heaven's Incarnation—first the Light revealing, then the Truth illumining, then the Power challenging.

If we wish to win man to Church, the man at home who knows of Him, the man beyond who knows Him not, we must begin at the beginning, not at the middle of things; first the Foundation, scaffolding and structure later when that is set, enrichment later still. Upon the darkness of man's soul first the Light, upon the dawn of man's soul the Truth, upon the dearth of man's soul the Power.

In view of this let us briefly apply this principle of proportion in Religion, to the conversion of the heathen—that bugaboo of so many church people, illogically and prejudicedly so, but not wholly unintelligibly so, when we remember that the conventional view of Religion is little more than the belief

in an Omnipotent Providence for man's needs here and for the realisation of his hopes hereafter, and which, so far as the heathen are concerned, is satisfied that they are happy enough (!) as they are here, and GOD will see to them hereafter. Of the non-Christian Races (who number nearly three-quarters of the globe) a very considerable proportion are believers in a Deity, many in a Triune GOD. Begin, and more than begin, with what is common to them and us, which is above controversy, and is the primary and predominant relation between the Deity and the Human Race as the motive of Religion : GOD, the Sovereign Ruler of the Universe and disclosing Him as Father of all mankind ; the Triune Creator, Mind, and Spirit therein manifesting Himself in Majesty and Power, in all creation self-evident of His beneficent works and ways, inspired by Perfect Love out of Perfect Wisdom for the mutual happiness of all mankind, irrespective of race and clime, by whom for the beneficial participation therein, apprehension of the Divine Purpose and conformity to the Divine Will are absolutely indispensable. This, the Sovereignty-Fatherhood of GOD, is the Foundation Stone of Religion ; let that be well and truly laid ere the Temple of Brotherhood in Christ Jesus is built up thereon—in that controversial and conflicting theological setting, which alas, as things are, is so lamentably inseparable therefrom, and which plunges the heathen into a confusion of thought and instability of belief out of which it is so difficult to rescue them.

Thus GOD Himself, the World's First Foreign Missionary, began His Mission, and long and patiently

He waited for that stone to set. A Religion which goes anywhere in the world to-day with the Sovereign Fatherhood of GOD (ubiquitously symbolised in His Visible Revelation, and therefore as available for Heathen as Christian) as the primary message, has not to encounter hostility born of that challenge which at the outset so often provokes suspicion and distrust; nor is it a patronising contempt for age-rooted beliefs, passionately (if superstitiously) cherished by them as the fuller Faith by us,—and sometimes far more so,—which born of Love's sweet humility, loses its identity and paralyses its efficiency in the panoply of lofty superiority, instead of revealing itself as an interpreting, exalting, winning, unfolding of Truth, already dimly perceived, perhaps grossly perverted, breaking in upon darkened souls and giving the nations the vision of a yearned-for fuller Light.

THEE, O GOD, we praise. Where this is the primary and introductory aspiration, Christian and Heathen, wide apart as the poles are asunder though their conception of GOD may be, can kneel the moment they meet, united in a worship of the Deity, the acknowledgment of whose Being and Majesty is common to both, and await the moving of the Spirit on the chaotic darkness, and the Dawn of the Sun of Righteousness with healing in HIS Wings. At a common altar where He is acknowledged, racial suspicions, fears and prejudices dispelled in Heaven's illumining and quickening Love, disclosing the fuller revelation, and disposing to fuller realisation, the common Brotherhood in Christ evoked by the common Fatherhood of all.

IX

A RELATIONSHIP so intimate, so rational and so confidential as the relationship between the Deity and man, necessarily involves interchange of mind equally rational and confidential. Even in his human relationships this is essential to man and essential in proportion to their intimacy, and man's relation to GOD is much closer and much more intimate than any earthly relationship, for upon it man's very existence depends. This essential interchange of mind between GOD and man is, on GOD'S part Inspiration, on man's part Aspiration. Man's fundamental and supreme quest, as we have seen, is to know GOD, but of himself he could never know GOD, hence Divine Inspiration must precede human Aspiration.

This human aspiration is commonly called prayer, though prayer is a much wider activity than is commonly supposed. It is not necessarily expressed in words nor on one's knees, nor is it confined to churches and bedrooms, since every conscious impulse towards GOD is prayer and may be experienced anywhere at any time, and often is. Prayer is a mental activity and has therefore nothing to do with the heart. That term is used of prayer—and of much else in Religion, but it is obviously only used colloquially. Man is told to love GOD with all his heart, but that cannot mean the human organism to which that term is physiologically applied, since being a

physical organ it is wholly incapable of mental sensation, and Prayer is a mental sensation. Not that anyone supposes that our sensations of love, hate, deceit, and so on arise from that muscular organ, but there certainly is a common impression that somewhere within us is an indefinable, inexpressible, mysterious something which has to do with GOD and Religion and with nothing else. But that is certainly not the case. It is man's mind which is deceitful and selfish and impure, and so on, and the only consciousness man possesses for Religion as for all else is his Mind, and what does not come within the scope of man's intelligence in his relation to GOD he can quite safely ignore. Our Lord's supreme ambition for His disciples was that they might know GOD, and that is a mental and intelligent activity.

When does the Divine Inspiration (which comes of course from The Holy Spirit) first evoke the human aspiration? Doubtless in very early childhood, for one of the first aspirations of Baby mind, even though he cannot express it very well, is for illumination on life round him. He wants to know the meaning, the why and the wherefore of things, and that is his rudimentary response to the Divine Inspiration by which GOD opens the way to a knowledge of Himself. There is an expression known to mothers as baby worship—worship of baby; but there is a more important but less regarded meaning in that phrase which is worth noticing—worship *by* baby. For a very early impulse in baby's mind, an impulse which precedes and evokes the aspiration, is worship. Show him a mechanical toy and wonderment is at once created in his mind and following wonderment

is worship—of a rudimentary kind. And assuredly he will want to possess the toy and will let you know he wants it. However he may express it, it is prayer. It is his first rational acquaintance with GOD's Visible Revelation; how far it is to be of any beneficent importance to his lifelong quest for GOD depends upon the disclosure to him of the complementary revelation—the Verbal Revelation of GOD. One thing is clear, he would not have asked for it if he had not seen it; a child does not ask for toys he has never seen, though he craves for something outside his own resourcefulness. So it is with man. GOD shows him His "toys" and this inspires worship which, again, evokes prayer. And that is the natural (or super-natural?) and normal order of things. Prayer is on man's lips all day, and if he is shown the Verbal Revelation side by side with the Visible he will go the right way to secure this mechanical toy,—so life will be a lucid story; if not, he will go the wrong way, and then life may be a lurid story!

Though as between GOD and any individual man no symbolism in prayer is necessary, it is necessary in corporate prayer, that is, prayer by two or more persons together, for we cannot understand each other's minds (except in the case of very intimate relationships, *e.g.* man and wife) without a common symbolism. Hence words are necessary, and, for general public prayer prearranged forms or symbols are desirable. The Prayer Book provides us with this advantage, that we can know before we go to church what will be prayed for (if we care to think sufficiently about it) and are relieved from the rather awkward position of being a party to petitions we

may not in the least agree with. Moreover, prayer being an intelligent expression of the mind, we ought to know beforehand what we are going to ask or what is going to be asked on our behalf,—that seems only courteous to GOD and fair to ourselves, for only in so far as communion with GOD is rational can it be effectual. That it passes through the realm of Faith does not make prayer an unintelligent enterprise, for Faith is a perfectly intelligible faculty. Now if prayer is an excellence enabling man to Destiny it must be concerned with man's will, since man's first step to Destiny is the assent of the will thereto. But man cannot have even the inclination thereto except as he is moved by the Holy Spirit, Whose operation in that respect is not confined to the Church, though most likely to be more effective therein. Man's vision is not clear enough to discover GOD without GOD'S illumination and guidance, nor is man's will strong enough to resist the evil forces within and around him even when he has decided for GOD, to continue loyal to Him without Grace, which is liable to be thwarted if man's will is deflected from GOD and evil propensities permitted once more to gain the balance of power in the mind. Hence prayer is necessary as often as the mind betrays any inclination to evil; it may therefore in some of us be necessary a score of times a day. We all vary in this, but a rightly inclined will soon becomes habitual.

Prayer, as we have seen, is not worship, it follows instinctively therefrom. Worship is praise, and again is not, except in corporate worship, necessarily expressed in words. Worship inspires prayer because man wants to be like GOD. One cannot pray aright

until one knows aright, and to know GOD one must consult His Revelations of Himself. Prayer follows on Worship, Worship is inspired by Vision. A child does not wish to become like a father whom he has never seen and of whom he knows nothing, nor be a soldier before he has seen one, nor be an engineer until he has seen some engineering handiwork. No one ever heard of a child (except in play) wishing to make his father become like himself, his ideal is to become like his father. Not so with man and GOD as a rule in our conventional religion. GOD made man in the Divine Image; man spends most of his time—in church at any rate—in returning the compliment; he is perpetually trying to change GOD, to make GOD in the image of man! But GOD is absolutely unchangeable, always has been and always will be unchanging. If He were not He could not be perfect. GOD IS; His own definition of Himself is I AM, to which he has added I CHANGE NOT.

This may seem a challenge to Prayer, and so it is—to our conventional notions of prayer, for many of us regard GOD as up in the sky waiting to give us whatever we ask, reserving to Himself the right to refuse it if He pleases; and so, taking a fancy for this, that or the other, we pray for it, perhaps again and again, and feel very sore with GOD if we do not get it. Yet this is most unreasonable, as a moment's reflection will show. Many Roman Catholics pray that GOD will convert England to Romanism; English Protestants pray that England never may become Romanist. What is GOD to do? On both sides there are those equally entitled to be heard, how then can those prayers be answered? (Either way the issue is

probably more a case of pulpit, press and platform than prayer!). The Allies are to-day praying GOD that He will enable them to victory over Germany; Germany is praying Him that He will give her victory over the Allies. In cathedral majestic, in cottage humble, in thousands massed in ordered ranks, by twos and threes o'er all the stricken lands, men pray that GOD would turn the fierce anger of His wrath away whilst man breathes hate all round him, look in mercy on a world which shows none, bid His Angel sheathe his sword whilst man still keeps his bloody, heal the wounds that pain the world while yet man hacks the deeper, work miracles that man may win the war—whilst man disavows His miracles, give us peace because we deserve it and our enemies a stiff time because we desire it, change His will because we will not, and then we will give Him a day's jubilation and ourselves and our friends unlimited dissipation. And since both sides are praying thus with equal fervour and expectant favour, it passes one's comprehension to think how The Almighty—conceived of in the terms of all that this imprecatory attitude implies—will solve the situation except by exclaiming, "A plague on both your houses!"

Some of the sentiments of our "War Prayers" cannot be said to have a very lofty ideal (and none but the loftiest is consistent with the true vocation and commission of the Church), *e.g.* "supply all their manifold needs," "relieve their distress" (the distress of those whom the war has made hungry), "make it appear that Thou art *our* saviour,"—but surely GOD is the Saviour of all men; and do not our enemies

need to be saved? According to what we are told of their depravity in war, assuredly they need it vastly! How much nearer the right spirit is the exhortation reminding us that "we need to repent of . . . *our selfish indifference* to the needs of others, of our sinful indulgence and love of ease, . . . have a clearer perception of the true relation between right and might and a fuller apprehension of the Gospel of Christ as it bears upon the Fellowship of Nations." This may not be the Ideal of Secular movements; but can anything less be the standard of the Church? We have been given a lofty aspiration by (I think) the Primate, and its beauty and simplicity no less than its true ring of devotion will commend it for use long after the war. It is much to be hoped that it will eventually find its way into the Prayer Book. I venture to incorporate it here for use where it has probably not yet obtained: "Remember, O LORD, what THOU hast wrought in us and not what we deserve, and as THOU hast called us to THY SERVICE, *make us worthy of our calling*, through Jesus Christ our LORD. Amen." One might do worse than begin each day with that.

The Basal, and for all else indispensable prayer is *THY Will be done*, and then set to and try to do it, making all subordinate thereto. And yet what a misery we make of that aspiration? Could anything demonstrate the will of GOD to us as something quite abnormal and calamitous to man, more than the popular hymn to which that is the refrain? It is the favourite hymn for funerals and is rendered with all the doleful adjuncts which are common to our view of death. Is that the only time

we are to think of His will and is that the only way? Has He no will for us but to rob us of our friends, darken our path, and give with one hand whilst He takes away with the other? Happily the last verse is a better sense of things, but by the time we have reached it, His will has presented itself so unattractively that we have rather lost all appetite for it. And this is symptomatic in our services. The Church makes Religion far too much a Mysterious Gloom and far too little a Majestic Grandeur. True, she does much in many ways to brighten things up, but it takes the form rather of a gilded pill. Yet symbolism in words is the most potent symbolism in Religion.

If the man in the street, and many of him in the Church too, had a better sense of proportion in this he would not regard GOD'S Will as about the "last straw." Whatever else it may mean to him it generally means something which is opposed to his having a good time. But the Will of GOD is the most "ripping" thing in Life; it is the best "good time" that Life can give. All creation sings of it,—the bird, the bee, the stream, the mountain, the forest, the ocean, —all are telling you in their way how glorious that Matchless Will is. You put a ball on the tee and take your driver,—what for? To get the longest swipe and the straightest drive you have ever made,—that is GOD'S Will for you. You join your friends at a convivial gathering, dine and be entertained and entertain them and be the better for it,—that is GOD'S Will for you, and the best grace you can say is "Thy Will be done." GOD'S Will is not a smug austerity smelling of old gravestones, it is the most exhilarating

aroma in all the world's garden of things. We are told that there is joy in the presence of the Angels of GOD over one sinner that repents; but of what use is repentance (involving conformity again to GOD's Will) unless it leads to action? And the object of the Will of GOD is man's Destiny, achieved along the lines of all that He has disclosed that is Great, Glorious and Swelling with Praise. Small blame if the average layman is not very keen on calling his family together every morning to contemplate the conventional picture of GOD. "Thy Will be done" is the golden link between Worship and Prayer, and HIS Will is the most captivating and stimulating experience in life. So much that contravenes HIS Will, so much that is wholly incompatible with it, so much is resentfully ascribed to it which is in direct opposition thereto, and is allowed to be accepted as HIS Will, that one cannot wonder man does not vote solidly for it. GOD is blamed for most of the ills which man brings entirely upon himself, just because he flouts the Will of GOD. There is far too much Pious Resignation in the Church and far too little Powerful Resentment.

There can be no doubt that much of the spirit of the Prayer Book gives a wrong perspective to the lay mind. In the Communion Service we pray that GOD will "comfort and succour . . . all in trouble, sorrow, need, sickness or any other adversity," and at Matins and Evensong in the "Prayer for all sorts and conditions of men," after commending the sick and needy to GOD's goodness (which is rather like asking a father to be kindly disposed to his own children:—why not say we *know* that He cares for them?), we pray that He will "visit and relieve them according

to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions," and again in the Litany, that GOD will "provide for the fatherless children and widows and all that are desolate and oppressed." Now from the standpoint of the clergy, who are better informed as to the rather poetic language of the Liturgy, there may be little to cavil at; but the Book of Common Prayer,—the Book of Prayer for all by all, belongs to the laity. It claims to be the response to a need for "the clearer explanation of some (other) words or phrases that were of doubtful signification, or otherwise liable to misconstruction . . . to the end that the congregation may be thereby edified." What right have we to ask GOD to "visit and relieve the sick," or "provide for" widows and orphans until *we* have done all that is in our power so to do? Surely a more edifying and practical sentiment would be that GOD would incline the will of those of us who are in a position to visit,—literally visit them and find out their "several necessities," to do so; not merely to kneel (or sit) in church and pray for them; that He would remove the selfish barrier to Christian generosity which keeps the poor needy; that He would stir the Christian conscience to a rude and uncomfortable awakening to the selfishness which makes the poor live in an environment where little else is possible except affliction and distress of body and mind;—but of course it is the Will of GOD, so they must be patient under it all and He must give them the necessary patience! It is said of the late Dr Moorhouse that when Bishop of Melbourne he was asked to order prayers in that Diocese for rain, but

declined to do so until the authorities had put their irrigation machinery in good order! We pray that GOD would grant us that peace which the world cannot give (that is, peace of mind), so that our hearts may be set to obey His commands; but we are much more likely to have that peace *after* our hearts are set to obedience. A terrific thunderstorm, so far as my observation goes, is a far more effectual stimulus to that frame of mind which inclines men to peace with GOD, inspiring some recollectedness that there is a Sovereign Ruler Who must be considered, than a gentle shower when we are peacefully asleep! In the beautiful prayer for Parliament we pray for such wise legislation as shall ensure "peace and happiness, truth and justice, religion and piety"; but surely the reverse is the due sequence. From religion and piety come truth and justice, and from these peace and happiness. It is scarcely the time to appreciate that now, but do we not pray in church for peace rather more than is consistent with proportion? One said He came not to send Peace. Peace has its dangers, and there is more than one kind of war. These prayers are in regular use in church and should preserve the balance; they certainly are apt to give the laity misleading impressions of Religion.

Of the obvious necessity for incorporation in the Liturgy of prayers (and assuredly thanksgivings) in respect of evangelical, social and industrial enterprise and problems, there is little or no need to say anything here, as it has long been the subject of attention. But there is one thing to be remembered, I venture to suggest in this connection: the genius for compiling prayers and intercessions is a high art and an inspired

art, demonstrated in but few of the forms and prayers which have sprung up amongst us lately; indeed, some of them are extraordinarily inept, the sense of proportion is wholly perverted. Often they disregard thanksgivings and praise for past blessings altogether, or these are put last. But surely praise for mercies already vouchsafed should precede petition for more; courtesy and good manners at least demand that. Liturgiology is an art disclosed to few and certainly there is room in the Church for a recognised Faculty of Liturgiology whose vocation it is to recognise continually unfolding needs and frame our devotions accordingly. Prayers for recovery of bicycles or success at bazaars must of course be left to take care of themselves! The published devotions of the Church are her responsibility and should be her serious concern.

Public Worship *as ordered by the Prayer Book* in the Church of England betrays a poverty of imagination and narrowness of vision truly remarkable. With the exception of the Litany, which is scarcely an act of worship, and the Holy Communion Service (none too redolent of praise) the celebration of which more than three times a year is optional, there is only one regular Service, known as Morning or Evening Prayer according to the hour at which it is said. Practically unvarying in structure, sentiment and symbol—the same for Sundays as weekdays, and ordered to be used twice daily throughout the year—it is scarcely to be wondered at if this repetition of the same Service fourteen times a week becomes somewhat mechanical and perfunctory, and as a devotional diet, rather unstimulating and unattractive.

Moreover, there is not a little needless repetition in the Service itself, and where the rubric ordering the Litany to follow Matins is literally obeyed (and it is commonly done) the repetition is so wearisome that it sterilises devotion and destroys reality. The Lord's Prayer—which certainly should never be said more than once at any service—is said three times (a practice rather inconsistent with the expressed Mind of the Divine Composer of this Sublime Aspiration), Confession or admission of sin is made eight or ten times (during continuous devotion following Absolution !), the King is prayed for several times, the Royal Family twice, the Clergy three times, whilst much social and evangelistic enterprise which to-day claims constant remembrance in Public Prayer is entirely ignored. The habit of singing the General Confession is a deplorable innovation and wholly subversive of the sense of penitence, and destructive of all reality. If we apologised to our fellow-man in the jaunty strain in which we apologise to GOD, he would, to say the least, doubt our sincerity. When, as is still very widely the case, the Holy Communion is joined to Matins the repetition is even worse. The Lord's Prayer is used four times, Creed is said twice, General Confession (and Absolution !) twice, the King prayed for several times, one and sometimes two Collects for the Day repeated, and petitions for the same person's needs and graces reiterated until one does not wonder that there is a glad and relieved exodus from church at the close of the prayer for the Church Militant. There is too much repetition too long drawn out, and the average congregation is wholly incapable of sustained devotion for so long;

indeed, in many cases the result is equivalent to a bad attack of religious indigestion. And when the Sunday School (relegated to a remote part of the church where children may neither be seen nor heard and cannot see or hear) is expected to be present most of the time—after an hour in Sunday School—it is not exactly surprising that Religion soon loses its attraction and the Church soon loses her children.

Repetition notwithstanding, devoutly rendered with the wide range and expressive emotion of Music, played rather than displayed, Morning (or Evening) Prayer can be made a stimulating service, and unfold itself a beautiful act of Worship, but the performance of it is usually too expressionless and inflexible, and for this inelasticity the clergy are more to blame than the Prayer Book. There is, so to speak, just time to eat but no time to assimilate; we are thoughtless because there is no time allowed us to think. Pauses for silence, even if only brief—and they might profitably be more than that—would greatly help devotion, giving the laity to ponder what they are going to say, and giving it a chance to sink in when they have said or sung it. Matins and Evensong as we usually render them on Sundays, are rather like a beautiful piece of poetry reeled off without expression or punctuation; there is far too little opportunity for recollectedness, for the Still Small Voice of HIM WHO longs to interpret it all to us. The priest is often through the opening clauses of the Confession before the congregation is on its knees, Absolution follows without a moment's pause, the Gloria to the Holy Trinity is drowned in the scramble to our feet (the preceding response—"O Lord make haste to help us"—

is rather suggestive !), the Psalms are well under way before we have found our places, " Here beginneth " before the organ has lost its breath or we have recovered it, and " Here endeth " (GOD'S revelation of Himself) is lost in the crash of that impatient instrument bursting *Te Deum* upon us,—though here we can take breath (and thought !) because we cannot join in that sublime act of worship owing to its elaborate musical setting. The prayers are usually sung on a high-pitched note, or reeled off in a constrained artificial voice—a running unbroken continuity of soulless monotony. To an organist who once sent to know what note I preferred for the prayers I answered thus : . That is the best " note " in church, for clergy and laity alike.

The meagre ill-proportioned expression of worship as ordered by the Church, has been largely readjusted by the clergy, but only by taking the law into their own hands—the one thing they are by law forbidden to do—and it certainly speaks well for them that they have been able to accomplish what they have for the Majesty and Worship of GOD and the ministration of Divine Service with so little disturbance of the ecclesiastical peace, and so few Orderly-Room misadventures ; for it has been done—as most else has been done—not because of that intrepid invigorating Leadership which ought to obtain in the Church, but from lack of it. Indeed such quickened devotional and evangelistic life, resourceful ministration and not unskilful adaption as obtains in the all too limited sphere of Religion to-day, have been achieved less

because of, than in spite of, our Fathers in GOD. Probably it is no exaggeration to say that the deplorable disaffection in this country for Religion could have been largely remedied by a less pussyfooting Prelacy to whom the salvation of systems seems more important than the salvation of souls. Whilst much lay—and clerical—criticism levelled against the Bishops of the English Church is wholly unwarrantable, and often self-evidently foolish, it must be admitted that as a body (or ought I to have said a bench ?) they have disclosed themselves rather as an Inspectorate than as an Episcopate ; indeed, one cannot resist the wish that where prescience and initiation, statesmanship and resolution are concerned, they were rather more reminiscent of Theodore and Runnymede, Clarendon and Grosseteste. We may have lost the shrine of Becket, we need not have lost his spirit, and there is all the difference between a Papal Throne and a Prelatial bath-chair ! Sanctified statesmanship is an excellence claimed for the Episcopate, and if it cannot legislate and lead, it is difficult to defend so stately an Order, for Confirmations, Ordinations and legal signatures, essential though they are, are a costly prerogative in these days of much earmarked resources and impoverished enterprise. The men in the trenches do not want their clergy to fight *with* them, but they do want them to fight *for* them, and the clergy are ready for this if they can be led.

However, if we are underled in some directions, we are rather overled in others. Must we always have a Choir to lead (often to supplant) us in our worship ? It is quite possible for choral music to repress instead of express devotion, and after all, there is no music

from the Church's point of view to equal the fervency of the congregation in their natural self-expressive recitation of the Psalms, Creed, and Responses, whilst the General Thanksgiving gains much in devotional meaning and fervour if it be said by the congregation, whose share in Common Prayer is necessarily curtailed. It may be more churchy to hear the *Amens* to the prayers sung by the choir to the rhythm of music—personally I prefer to hear them said by the congregation like the rattle of musketry, for then I know they have caught the spirit of devotion and made the prayers their own. The tyranny of feminine fashion and fancy pales beside the tyranny of ecclesiastical fashion. Why must every parish church and wayside mission room ape the Cathedral? The Church was made for the people, not the people for the Church. Our beautiful Litany,—often completely spoilt by musical accompaniment, has this charm,—that it gives the congregation a chance of expressing themselves in something more than a bare "amen," and where Matins and Evensong are the principal Services on Sunday, at one or other the State prayers might well be replaced by a brief Litany, not repeating petitions already offered, but incorporating needs not even yet liturgically recognised,—Municipal, Industrial, Domestic; and certainly Diocesan and Parochial agencies should receive a share therein,—with a versicle, *e.g.*, "Lord hear our prayer" (by which the congregation know when each suffrage is ended) and the response "And let our cry come unto THEE,"—and hang the first composer who puts it to music!

This is not to slight the enrichment with which our devoted Organists and Choirs adorn our worship;

on the contrary, prudent discrimination in its use will exalt it. The conduct of public worship is no mean art, and it is much to be regretted that our Organists no more than the Clergy receive any devotional and practical liturgical training by the Church.

It is seldom realised what a vast power of musical emotion is locked away during the week in our churches. Probably 90 per cent. of the organ power of this country is in our cathedrals and churches, and lies idle for the most part all the week from Sunday to Sunday. Overplayed on Sundays the organ is far too underplayed on weekdays. The power of music in the lives of the people is enormous, yet the beneficent potentiality of that incomparable instrument is rigidly (and rather selfishly) debarred them. Surely organs were made for something more than psalms and hymns? Our cathedral and parish church organs and choirs, supplemented by the now almost unlimited vocal talent everywhere available, could be used to immense advantage as an education and inspiration in the lives of the masses, and if the Church were more alive to this gracious effluence of the Holy Spirit and its introductory power to higher things, we might find the people open their Prayer Books where we had opened their "hearts." If it be retorted that it is impossible because the organs are in consecrated buildings—what are we out to consecrate but the lives of the people?

Someone has said that if he were permitted to make all the ballads, he need not care who should make the laws of a Nation, and it is when we come to our Hymns, which though no part of the Prayer Book certainly have part and lot with us in the matter of

prayer; indeed, by the Laity they are doubtless regarded generally as equivalent in authority to the Prayer Book. The scope and emotion of Music as a symbol in worship is so unlimited that the mischief of bad hymnology can scarcely be exaggerated. It is curious that whilst one may not say a prayer in church without episcopal sanction, one may sing what one likes, and not a little rather doubtful (and mischievous) teaching has thus found its way to popular acceptance, which would probably not have obtained a foothold any other way. The unfortunate element in our hymn books expressing the "O paradise, O paradise, 'tis weary waiting here" sentiment is wholly inconsistent with a right view of Religion. This hymn, and others resembling it, are, not as one might expect, for the dying, but amongst the "General" hymns, and are popular because of their Mesopotamian flavour. They give people, some people, a self-complacent and irresponsible sort of feeling; Religion is to fit us for rest and peace in paradise, and that is the sort of religion to contemplate, the ideal to look forward to in church—not of course from the stethoscopic point of view, when paradise becomes distinctly disconcerting! One has one's vision on the mount—"Lord, it is good for us to be here," above the world and apart from its toil and duty, and to be lifted above the things of earth which tell of duty, disappointment, discipline and responsibility. But the Transfiguration Vision did not end there, though ours so often does. Yes, one has one's vision, the vision there—but what of the vision here? The vision within, the prayer that GOD will guide oneself to a real appreciation and

practical apprehension of all those obstructions to Divine Grace, not always merely superficial and easily evaporated like the frost flakes or the not much thicker ice; but stubborn prejudices, hard unbelief, the rock of pride and selfishness, the obdurate indifference to the lot of the "hands" at the factory, the solid wall of unconcern as to the claims of social brotherhood, the ring fence round the mind that shuts out from consideration or care all the poverty, adversity and struggle in the squalor shut away behind the well-ordered and spacious avenues of opulent life? In this frame of mind what good would all the gifts, the things we have set our mind on, do us, if they were "given" to us? They would, they could, only increase our guilt and accentuate our condemnation.

Our Lord in His model prayer, the central petition of which is "Thy will be done," incorporated this petition, "Lead us not into Temptation," and that petition has been and is a puzzle to many. But it is full of profound significance. Think what it means,—GOD leading man into temptation! For so He must if we will have it so, since all life comes from the Holy Spirit. Whichever way we use life, well or ill, it is His Life, and it is by His very effluence of Power that we impel ourselves, or allow ourselves to be impelled along the wrong road. Did we not see that He hardened the "heart" of Pharaoh; hardened it because nothing else could come of material so base, strive how that Blessed Spirit would? And with life, comes to members of the Body of Christ—the Church—the stimulant power of Grace. Where the will of man is perverted, that is, inclined to evil, the impulse of the Spirit can only impel us

the way we are deliberately going. The man whose mind is inclined to impurity makes that his goal, and seeks resources for its indulgence; goes wilfully and intentionally into the way of temptation, impelled thereto, in spite of His gracious striving with self-misguided man—by the power of the Holy Spirit! His is the power within man, and He is the only source of power,—so man uses that gracious effluence to his own and others' destruction.

How far may we reasonably pray for things we want or want for others? The Love of the Infinite is infinite, and provided one's bedrock or essential aspiration is HIS WILL, presumably there is nothing to hinder any request, and again provided one is absolutely and unprejudicedly willing to "regard silence as a negative," and be wholly uninfluenced in one's duty and allegiance thereby. But unless one's will is conformed to the Divine Will, or is at least honestly striving that it shall be so conformed, answers to prayer may be anything but a blessing. For if one is selfish, the more resources given to us the more selfish we shall be, because the more resources we shall have to be selfish with, and therefore the more seriously one will stand imperilled. The wider one's influence the more exalted one's station in life—if one is inclined to evil, the greater the scope for it, and the greater harm one can do to others; that is evident enough in the world to-day. On the other hand, of course, the more one has of influence, rank, social position, resources and opportunities, the greater one's capacity for good if one is inclined in the right direction.

And the stimulant power is Grace. Now Grace

operates, as all effluences of the Holy Spirit operate, in direct ratio to the capacity of the organism. In a man, whose physical and mental and moral capacity are of course greater than those of a child, Grace is more effectual and diversely beneficial. We have seen that the Holy Spirit is not only the Source of Life; He stimulates, and radiantly and powerfully energises Life; enhancing, enriching, ennobling, exalting, illumining Life; strengthens the Will, edifies the Mind,—indeed all the excellencies of moral growth come from Him and are comprehended in Grace. He is The Teacher of the Universe, hence we must go to Him for Truth because Truth is Power, and since The Holy Spirit is the source of power it is much to be desired that in any reconstruction of the Prayer Book, wider opportunities shall be afforded for direct invocation of Him.

Through Jesus Christ our Lord,—so we pray. For the Incarnation is the Deity's highest Manifestation of Himself to man, though as we have seen, it is the human nature of Christ which predominates in our mind and obscures the essential principle of the Godhead and His Tripartite relation to and efficacy in man. The Athanasian Creed is careful to point out that though the Divine and the Human Natures exist in One Person, they are distinct, and the Human is inferior to the DIVINE Nature, as must of course be the case, however perfect the Human nature be. Our Lord was subject in His Human nature to the limitations of that nature. He told His disciples that some things were hidden from Him, but obviously they could only have been hidden from His Human nature, not from Him as the MIND OF GOD, otherwise

the Three Divine persons are not Co-equal, and One must be imperfect, which is unthinkable. Now it is of the highest importance that this balance of perception be not lost sight of in communion with GOD in prayer. Our Lord's human nature can impart to man no more than a perfect human organism is capable of; otherwise it ceases to be human nature. It is not *from* the humanity, but *through* the humanity of the Incarnate WORD that Divine effluence proceeds. The Divinity became united to, not absorbed in the humanity of our Lord, hence we pray *through* Jesus Christ our Lord; hence we have the Deity manifested to man in three symbols: *The Visible Revelation,* which is Creation; *The Verbal Revelation,* which is The Church, and which is a higher expression of Revelation; and *The VICARIOUS Revelation,* which is the Incarnation, inexpressibly transcending both. And each of this Trinity of Revelations is consistent with the Basal Law,—Mind energised by Motive operating through Means. In the Visible Revelation, as we have seen, the Deity is manifested in Majesty and Power, in the Verbal Revelation in Purpose and Will, in the Vicarious Revelation in the Personal Manifestation of the Love which interprets it all,—all are demonstated in THE INCARNATE WORD and through HIM apprehended.

The highest expression of Prayer, or communion with GOD, is designated by the Church as *Communion,* and although all Prayer is communion, this being the most exalted and efficacious expression of Prayer, the term Communion is restricted thereto. This sketch of things aims at being outside the arena of controversy (though in that it may easily have failed)

and it has no intention of attempting to elucidate this variously interpreted Sacrament, which is designated by many terms, each demonstrating a phase of teaching in a many-sided inexhaustible Truth,—but it does aim at a readjustment of the sense of proportion. This ineffable symbol is known as *The Lord's Supper*, from its institution at the close of a meal; *Eucharist*, because it is a service of praise and thanksgiving; *Mass*, which apparently none knows the precise meaning of (a term whose associations still rankle in the English mind and is therefore best left alone; we can be Catholic without being continental); *Sacrament*, a beautiful term if it means THE Sacrament above all others, but misleading if it implies no other. But probably Communion is the most appropriate expression since it stands for the root and essential principle of The Divine Service. Let us see how this is so. Man's aspiration is to know GOD and to be in possession of all that flows from that knowledge; Prayer is the ordained or normal expression of that aspiration, and since Communion affords the most exalted expression of prayer, it is the most efficacious means of knowing GOD and of putting man in possession of all that flows therefrom. Now prayer is not petition for certain favours which are determined by ourselves, it is rather, as we have seen, an aspiration for efficient capacity to assimilate and utilise Grace, so that to be able to absorb Grace the mind must be clear of all that obstructs its inflow. The preliminary step thereto is Illumination. We can only know what we are in the sight of GOD as we see ourselves in the Light of GOD, and we must know what we are before we can attempt what we ought to

be. With Illumination come Truth unfolding the Will of GOD, and Power enabling us to conformity thereto. Thus Grace operates in us as The Way, The Truth, and the Life. This again is the normal process. In the Creation, before anything could be done, there was uttered the command, "Let there be LIGHT," then all marched forward in perfect progressive order and has so since continued. In Holy Communion (to give it its usual designation) Illumination is afforded, and since this comes from The Holy Spirit, His Presence must be associated with the Sacrament. He is also the Giver of Life and of Power, and as we have said, these three are an inseparable Trinity of Grace. But Life once given must be sustained, or it would pass out of the organism in consequence of disintegration. Life can no more feed itself than it can illumine itself, and therefore it must have food, and this food is "the Body and Blood of Christ." Now however these Elements may be regarded, they stand for Food. Why? Because *food is necessary for the Mind*, inasmuch as the mind cannot remain in the body, nor (in this sphere) operate except through the body, and the Sacrament of Holy Communion presents this sense of proportion. But we do not (or ought not) to live to eat, but eat to live—that is to KNOW. Mere life without a purpose is of little use; it may suffice for the lower creation, it cannot suffice for man. To know GOD is to know HIS MIND, else how can we perform His Will? Hence the object of the Illumination by The Holy Spirit is to know the Mind of GOD, —The WORD of GOD, so that the Presence of The Incarnate WORD of GOD must be associated with the

Sacrament. Bread and wine, being creatures, are the gift of the Creator, so that the Presence of The Divine CREATOR must be associated with the Sacrament. Hence all THREE PERSONS OF THE DIVINE MAJESTY are brought equally into the closest relation with the Sacrament, which is what we should expect in The INDIVISIBLE TRINITY IN UNITY. In the Anglican Communion Service The Holy Spirit is scarcely recognised. We pray for (not to) Him, that by Him our thoughts may be cleansed, that we may perfectly love GOD and worthily magnify His Holy Name—not that we may *know* Him; but surely knowledge—LIGHT is what we first need. If Eternal Life is to know GOD, man's essential need is ILLUMINATION. With Illumination come Truth and Power. All the excellencies of Grace, all the disclosure of GOD, are of little use in a darkened room. A clear head or mind is what man most needs in business, and in all his relationships; Religion is man's highest business, GOD and himself man's closest relationship.

And is Illumination not what the World stands most in need of to-day? Are not all our Domestic, Social, Industrial and International disorders *the result of lack of illumination*? What would it not mean to the world if we could lead it to this Power of Illumination; if we could show man and his problems,—that Great Wide World of men and women, in the Legislature, the Municipality, the Directors' Board Rooms, the office, shop, factory, and club, and that Man in the Street, that it is the Power of Illumination which we have to offer in this Sacrament in all their perplexities and problems. "Let there be LIGHT." Should we not then disclose VISION? Might we not

then expect our churches to be "popular"? It is not merely to be a better Christian that a scientist goes to Communion, it is to be a more illumined scientist, the surgeon that he may be a more skilful surgeon, the member of Parliament that he may be a conscientious legislator, the lawyer that he may be a more enlightened lawyer, the "working man" that he may be a more efficient craftsman. We eat to live,—to live in that vocation and adorn that profession in and through which we serve GOD and our fellows. But the world passes us by because we do not disclose THE LIGHT—the Vision; because we do not give this adequate response, Illumining, Powerful response to the Soul-cry of the World.

Surely this is an intelligent and intelligible reason for making Communion the popular Service of Sunday, the Service of the People. But if it is to be the Service of the People it must be within their reach as well as within their reason. At present Communion is not within the reach of the masses—it is a before-breakfast Service, and this it must be so long as fasting is held essential to Communion. Hence the "Early Celebration" as the People's Communion is a failure. Now fasting Communion is ordered as a rule of the Church, but with that it must be remembered that we are obliged to obey it *because the Church cannot alter it*, inasmuch as for centuries she has lost the power to legislate as a United Church. There is little doubt that if the Church possessed this authority the rule of fasting would long since have been annulled, since the reasons which necessitated it have long since passed away. To insist on fasting Communion out

of respect to the Sacred Elements is to take an extraordinary view of GOD in His relation to the physical activities of the human organism. There are other things beside the heart of man upon which GOD does not look as man looks, and that He discriminates in these natural processes as we do, is a puny and offensive conception of the Divine Creator. Doubtless an overfed physical organism is inimical to clarity of mind, but that with us is now altogether out of the question, and certainly at the first meal of the day. This Ordinance of Divine Illumination, Power, and Love should be available for that bedrock of the Social Order,—the Home Life. It should be the Sacrament of Union, not (as it now is) the Sacrament of Separation.

Again, the sense of proportion is warped, for Sunday though a day of worship is also a day of rest, and Rest was never more needed than it is to-day. Life is strenuous, even children work hard and late, and it cannot and it ought not to be expected that they shall come to Communion early every Sunday, and come fasting,—and as they not infrequently do, faint by the way. Nor is it possible to have the Sermon, which ought then to be preached, applying in practical illustration the resourcefulness of Illumination, since time forbids it. If man can sometimes get up early and see the beautiful Dawn on a holiday, at least he gets some sort of illumination, but as a rule Sunday is for rest, and man's innate instinct tells him so. Perhaps if we gave the laity more rest on Sunday they would give us more worship,—after all, it is Service rather than services which matters most. At present—and

this is the serious defect—as a Family the people cannot come to Communion; our long and hard-worked fathers and mothers cannot come to early Communion without such unreasonable dislocation of Home duties and mutual obligations as the Church has no right to ask or expect,—and since they may not come later they do not come at all. The children must come early, and, more or less frequently, so long as they are children they do come, only to lapse when life becomes more difficult, self-dependent and exacting,—just when they most need the Sacrament of Illumination! Even amongst "the classes" this is true,—it is much more so with "the masses." The former can now and again find rest at other times, indeed a large percentage of them never rise early except on Sundays. To say that the people must adjust their domestic duties to the requirements of the Church in this respect is to subordinate the end to the means. But the Home Life of the Nation is supreme in the outlook of the Nation, as it ought to be in the Wisdom of the Church.

X

Not yet has it passed from memory when the Tiber —and many another ancient river—flowed with sublime indifference to the strife foamed in the whirlpool of murky controversy over the temporal sovereignty of the papacy, and though the solution of the problem satisfied nobody within that realm and deceived nobody outside, it focussed men's minds upon that only Sovereignty of the Church to which she has indisputable claim—the Temporal Sovereignty of Truth. Whilst it has this in contrast to the sovereignty of the pope, that it can be claimed as of right Divine, it has this in common with it, that it is now little more than a pious sentiment, imprisoned within a narrow compass and paraded with more or less pomp and circumstance to those devoted to the solemnity, but otherwise is not taken very seriously by the world beyond,—that great unfolding world of Life and Progress which ought to be her Realm. The Church can undoubtedly assert that she is the only Organism to which the Divine assurance has been vouchsafed that to her all Truth shall be disclosed. "When He, the Spirit of Truth, is come, He will guide you into *all* Truth," [1] said the Word of Truth, and He is the only sure foundation, the only Rock upon which the world can build its hopes, and its only security therein, Whose power none can refuse with safety nor resist

[1] St John xvi. 13.

with impunity. When our Lord said *All* Truth it must be accepted that He meant all Truth. He did not declare Himself the Ecclesiastical Way, the Theological Truth, the Spiritual Life; just simply WAY, TRUTH, LIFE. All Truth must mean not only all "theological," but all "scientific" Truth as well; so that the Realm of Truth must include the Visible as well as the Verbal Revelation; and since Religion is the sphere of the Church, hers it is not only to declare the one but also to declare the other,—indeed, so inseparably are they related that the one is imperfect without the other.

But here of course must be made the humiliating admission, that whatever of Truth is being disclosed to the Church, she is no longer in a position infallibly to declare it. To this, the ill-concealed impotence—a pusillanimous diplomacy masquerading under the thin veneer of a pastoral piety—of the one branch of Christendom which claims infallibly to declare Truth, witnesses. Is it claimed by the Church that revelation prior to the disastrous schism which rent her bonds asunder and broke her Unity, was final? Surely such a misvisioned and narrow, if consoling, view is wholly incompatible with Divine purpose and Order, since it demands belief in a Deity manifesting Himself to the world along the lines of two laws, thus rendered confusing and irreconcilable. For why should the Visible Revelation of Truth be, and be unquestionably accepted as ever gradually unfolding, and the Verbal Revelation from Creation onward, be accepted as an ever gradually unfolding thence to a point in Time some two thousand years ago, when suddenly it became fully disclosed and finally closed? Surely the Incarnation could never

effect, nor is any reason discoverable why it should effect any miracle so impalpable. The Omniscient Mind certainly never intended the Apostles to understand that to themselves would all Truth be revealed, and certainly enough to themselves all Truth was not revealed. Is there only one phase of Apostolic succession? Even in the so-called theological realm, research and perception of Truth all through the subsequent centuries disproves any such theory. What it does prove is that whilst Truth therein is undoubtedly unfolding, it cannot be infallibly declared, nor even determined, since the only Divinely Commissioned Oracle of Truth in the world is impotent to declare it. The voice of the Church herein is silenced, and this Function of the Holy Spirit rendered inoperative. "*But where there is no vision, the people perish.*"[1] As a contribution to culture or morals these springs of the watercourses of Truth are valuable, but they are wholly voluntary of acceptance. This is not to say that they are unworthy of credence; it is to say that these disclosures of Truth whencesoever they appear, reputable and reasonable howsoever they are, cannot be authoritatively declared; it is to say that whilst Social, Industrial and International life all round us rushes along blindly making and making for destiny, the movement finds no adequate and confident response to its discordant but sincere cry for guidance in its manifold perplexities and problems, nor deliverance from the chaos, confusion and strife into which for lack of guidance the world finds itself inevitably plunged. And what is the deplorable result? The voice of

[1] Proverbs xxix. 18.

the Church being so far silenced, men have set up gods of their own in Dan and Bethel: "These be thy gods, O Israel," and thereto men have recourse; here they consult the oracles and accept the disclosure which suits them best, only to make confusion worse confounded.

Arising therefrom, the Bible is made the Oracle of Truth, the bar of judgment, the final court of appeal, the last word in Truth. And to this it lends itself by reason of another and very subtle confusion of terms, being so generally spoken of as the Word of GOD, which term is really the Title of the Omniscient Mind of the Eternal Trinity.[1] With what result the Bible has been placed in a position so wholly inconsistent with any claim it makes for itself, or with any claim which can reasonably be made for it, the existence, not only of the innumerable and often hostile communities or "churches," but of the manifold and conflicting interpretations thereof within those communities, witnesses to. This is not surprising, for that complex,—and to all but the Divinely Commissioned Oracle of Truth,—inscrutable and extraordinarily complex deposit of Revelation, was never intended to bear that burden, nor the reproach to which alas this anomalous condition of things lays it open. The Bible declares that it is the Church (not itself) "which is the pillar and ground of the Truth."[2] The Bible is the product of the Church, and its authority as the Text Book of the Science of GOD will not as time goes on, and Literal Revelation becomes more remote, be more credible than that of its author. The Bible is claimed by a

[1] St John i. 1-3, etc. [2] 1 Timothy iii. 15.

considerable section of Christian people as their Religion, but whither has it led them? Into the Forum of the World where their competitive theological merchandise is for the most part patronised by an eclectic clientele more tolerant of convention than of conviction; human systems haranguing the passing crowds with their respective merits and superior claims to popular acceptance; which is for the most part heedless to their clamant blandishments, save for an occasional halt to sample some delectable tit-bit, or tickle its fanciful whimsy with the honeyed eloquence of an emotional special pleader,—the toss of a coin into the capacious coffer and they and it are alike forgotten. Moreover, this superlation of the Bible has brought it into disrepute, since the Sovereignty with which man has invested it with one hand he has divested it of with the other; its history is impugned, its doctrine is impeached, its discipline is imperilled, and that chiefly by those who make it the infallible expression thereof.

There is a large body of theological thought which as all must deplore, has severed itself from the Church, impatient of her doctrine and formularies; but there is also an important and not diminishing body of religious thought, whilst so far it has not severed itself from the Church, is moving along on more progressive lines of thought than the Church appreciates. This is the outcome, not entirely of dissidence from already disclosed Truth, as of the compelling recognition of the essential and practical relation of inevitably unfolding Truth to progressive and unfolding life all round us. A paralysed sense of Truth is a paralysed sense of discipline, and this was clearly manifest

in the moral, mental and physical disturbances of the world, into the sanguinary vortex of which man now finds himself precipitated. At the same time men are regarding with distrust, or at least with cold suspicion, the deposit of Truth contained within literal limits. Lack of confidence in what the Church says to-day not unnaturally leads to lack of confidence in what the Church said yesterday; and, as we have already observed, the lay mind is not ecclesiastically discriminating. Thus the efficiency of the Church is enervated and her resources impoverished.

That the Church, incoherent and inarticulate as she is, must be held responsible for the existence of all the ills which flesh is heir to, is clearly not proven nor even implied; that all the disorders of human society would vanish at the touch of Truth's magic wand or begone at the Voice of a United Christendom is alike to misconceive both the disease and the remedy; but there is all the difference between Truth guiding life to constructive unfolding, and Truth incompetent to prevent its destructive unfolding. If I take a pebble, grind it to powder and fling the dust in a man's eyes, I may seriously injure his vision if not blind him; had I taken that pebble to an oculist he might have skilfully cut and shaped it, and thereof have made glasses by which the man could see more clearly. The use of the resourceful crystals of Truth may open man's eyes to the Majesty and Power of God and the recognition therewith of His Purpose and Will, where the abuse of that resourcefulness may only blind him thereto or pervert his vision. So it is to-day. "If I had all Truth in my hand I would beware of opening it,"

declared Fontenelle; but Truth was never so committed, though that is often thus claimed and often abused in consequence.

Never was the Church face to face with so imperative a need for demonstrating her Sovereignty in the Realm of Truth, fearlessly heralding it to the ends of the earth and reasserting her Witness thereto; and not until she does this will she recover a more compelling hold on the conscience of the world, or a more potent and beneficent influence upon the life of the world. Whether there is anything outside the Creeds of the Church more vital to the due recognition of the Being and Majesty of GOD, His Purpose and Will and the unfolding and consecrating of human life and Destiny, than the recovery of that Unity so essential thereto, and to which it must be subordinated, it is for the Church to determine. How far the building is of supreme importance above the Foundation she must decide. Either way the remedy is not a superficial possibility, it is vitally fundamental. The Church teaches Salvation through Sacrifice,—can she make none? Is it principle or Principality which forbids?

Democracy is declared to be the rising power of the world to-day; it will need all the guiding and hallowing resourcefulness of the Church to prevent it becoming like the aeroplane, a curse before it has had time to be a blessing. In the hour of man's loftiest challenge of GOD the Church is unable to defend Him, in the hour of man's supremest need of GOD she is not sufficient to disclose Him, in the hour of man's misapprehension of God she is puzzled to explain Him. The world is longing for Peace, but the world's greatest need is Truth. Peace can often be anything

but a blessing; the war of to-day is the venomous sting of the viperous brood of evils hatched in the peace of yesterday.

A City which hath Foundations! What Master-Mind shall disclose the purpose and plan of that World Structure; what Master-Hand shall lay therefor a good and true Foundation? For four years that has been the *Vox clamans*, is it to be *Vox et præterea nihil*? True, we have spring-cleaned the five per cent. inner circle and given them services without cessation, held meetings and met calls without limitation, licked stamps till we were anæmic, attended conferences till we talked in our sleep, begun our day in inspiration, continued it in perspiration, and ended it in desperation; we are uprooting those pestiferous weeds and raking over that rough gravel on the narrow path so trying to our tender understandings. But superficial elegances are not substantial foundations.

It is remarkable that whilst our age is prolific of resourceful ingenuity in the ranks, it is all too evidently notorious for poverty of vision in the rulers. Talking in rhapsodies will not stablish the fundamentals of social order, and thinking in inches will not determine the broadways therein. There is urgent call for a comprehensive reconstruction and a workable adaptation of ecclesiastical machinery to new economic conditions, enabling a more flexible adjustment of Religious forces to the legitimate needs of modern life, and the incorporation of much wider resourceful co-operation than is afforded by the aforesaid five per cent. inner circle of Church life, however earnest, devoted, and

capable. And the crusade must be bold, uncompromising and masterful; led by a sanctified, lofty statesmanship, as ready to be stoned as statued and complacently indifferent to either.

Here am I, send me. Thus Isaiah. Of how many of those who profess and call themselves Christians can this be said to be the sentiment? Even of those who have attached themselves to some form of Christian discipleship the percentage which enlists for Service is miserable compared with those who enrol for services. It is our lament, but it is also our reproach, for they worship at the shrine we disclose; our vision is theirs, and we have seen that the measure of Service is the measure of Vision. That men are not exactly leaping to the building of the city of GOD, to the readjustment and reform of the world, is not exactly surprising,—the nature of the vision determines that. . . . "And Jesus was transfigured before them: and His Face did shine as the Sun. . . . Lord, it is good for us to be *here*."[1] Is not that just what we teach them?

". . . And when they were come to the multitude . . . a man kneeling and saying, Lord, have mercy on my son . . . a lunatic . . . falleth into the fire . . . into the water."[1] The Vision of GOD—the vision of Service. "It is good for us to be here," enjoying the serenity of self-satisfying, self-complacent, self-centred religion,—what matters the multitude, the heart-breaking homes, the innocent, helpless children scorched in the fires of soul-consuming vice, our young man and womanhood struggling in the waters of poisoned morality,—the physical, mental and moral

[1] St Matthew xvii. 1-17.

disorders all round us? We want the masses (why not the classes, equally outsiders?) in the churches: what for? "Lord, it is good for us to be here." But it is only good for us to be here *so that we can serve outside.* Some one has said that Christianity may thus be summed up, "Come and see, go and tell." I have somewhere seen a story to the effect that our Lord, on His return to the Courts of Heaven, was asked by the Angels what arrangements He had made for carrying on His redemptive Mission on earth, to which He replied that He had left it to men whom He had chosen. "To men?" they said with some surprise, "but suppose they fail you, what else have You in reserve?" "Nothing," replied our Lord, "*I trust them.*" It would perhaps sometimes stimulate our faith in GOD if we paused to realise how great is GOD'S faith in us!

It must be quite evident that if the Church is the Body of Christ, the members thereof must be men and women energised by the POWER thereof, The OMNIPOTENT SPIRIT; bearing a responsible relation to each other, and themselves the Means, responsive and instrumental to the Mind, each according to his and her Power, all in a widely diverse activity, all in a co-operative harmony, each indispensable, the greatest to the least, the least to the greatest. A non-worker is a parasite, a hindrance to the others. Look again at GOD'S Visible Revelation; read Nature's Book. If you read intelligently you will find one invariable Truth running like a beautiful theme through her music of life; it is the theme of Service. The mineral serves the vegetable, the vegetable the animal. Nature is reciprocal; the tree

is nourished by the soil, dies, and the elements falling back into the earth are transmuted by her into useful elements, again to join in that ministry of Service. Addressing a wrapt and eager multitude One told them of a seedling in Nature's bosom, fed at her breast, and springing into vigorous growth becoming a great tree, *SO THAT* the birds lodge in its branches. Passing down a well-known road a Traveller inspected Nature's workshop and saw therein a fig tree which bore no figs. It has been defended on the ground that it was not the fig season, but in view of what happened we may ignore that brain-wave, since whilst the Deity may not always punish the indolent, He never punishes the incapable. The tree bore no fruit and the Traveller was hungry, and GOD said, "Let no fruit grow on thee henceforward." His Majesty had no further need for its services, and "*presently the fig tree withered away!*"[1] Now the foliage of a fig tree is interesting and pleasing, and it might have afforded its share of elegance to its immediate surroundings and even have been admirable. But that was not its purpose in life, its silken skein of Service had broken down, and so the WORD of GOD blasted a wasted life. And that in nature, in a tree,—an irrational product of the vegetable kingdom!

A plutocrat arrayed in the finest vesture nature's fabric could weave, passed in and out the imposing gates of his house at which lay an afflicted, indigent fellow-creature, to whom he gave neither pity nor pence: and GOD SAID . . .? we know not; we know what the immutable Basal Law did.[2] There is no reason to suppose that Dives was any-

[1] St Matthew xxi. 19.

[2] St Luke xvi. 19-31.

thing but a good husband, a devoted father, a worthy and respected citizen, a patron of the arts, patriotic, and a public-spirited man who died lamented by a wide circle of admirers and was commemorated by the erection at the expense of a grateful community of an imposing drinking fountain in the main street of his native town. But Dives was very thirsty when last we heard of him; and, presumably he was a layman.

Many people believe the clergy are the Church, a comfortable if curious doctrine. Mothers have told me when their sons are going to be ordained, that they are going into the Church, and have seemed surprised when I have asked why they deferred their Baptism so long. If the Church is the Body of Christ it must comprise all who have been incorporated therein, and all who have been incorporated are in possession of "gifts" of the Holy Spirit. So of course are all who have not been incorporated, the difference being that those not incorporated whilst in possession of gifts, are not in possession of that Grace which is peculiar to the Church to enable them to the highest and wisest use of them. The incorporated members are men and women *filled with the Spirit*,—or they ought to be; that, rather than an appropriated pew, is the real evidence of living membership.

Now supernatural gifts, more accurately and intelligently described as trained capacity for and Religious use of the effluences of the Holy Spirit, are common alike to Laity and Clergy, and vary alike in both. It is wholly a misconception to suppose that any ministerial gift is exclusively vouchsafed to the Ordained; it is authority rather than capacity

to minister which is conveyed in Holy Orders, and may be conveyed and often is conveyed to men of limited mental and moral capacity, as it is to men of wider capacity. Efficiency for the Ministry depends on conformity of the Will and the training of the Mind prior to Ordination and thereafter, through which the Holy Spirit operates. That Grace operates more potently is extremely probable in the case of those who are ordained, because a man who enters the Ministry, or is preparing so to do, is certainly doing his best if he be true to the Vocation (and has the Vocation, the test for which is little more than the declaration of his response to the monition of the Holy Spirit discerned sooner or later in life, a not very exacting course of academic education, and a baptismal certificate,—not any "miraculous gift" of the Spirit—as how can it be?) to remove all hindrance within himself to the potential operation of the effluences of the Spirit in the exercise of his ministry. And it is reasonable to suppose that the prayers of the Church (and Power resides in the Church, not merely in the clergy) are very efficacious at such a time and in such a solemnity. Whilst a commission in the Church conveys no supernatural excellence, it does convey that confidence which authoritative permission to execute any office conveys; and it certainly constitutes a claim, and a strong claim, upon the loyalty of those to whom he is commissioned. To suppose that St Peter, when after Pentecost he preached his wonderful sermon had any gifts which those who heard him and were amazed at in him could not themselves have had, is absurd; as a matter of fact many did subsequently possess

them; *And you can possess them if you will.* It is you who Will, GOD Who Can. There are thousands of lay-folk, men and women, who have capacity equal to, and many far beyond, that of many who are ordained, as is obvious to any ordinarily observant person, but it is of little use in the Church because little use is afforded it. It is used to serve on committees or parochial councils or "take up" the collection, but as an Evangelistic Power in the Church it is comparatively disregarded. It is quite clear that Evangelistic Power,—which is distinct from authority,—was exercised by the laity in the early years of the Christian unfolding of the Church; and doubtless it was gladly recognised and approvedly exercised; and it is a distinct loss to the Church that she has narrowed this excellence, since she cannot compensate for it any other way. If the laity are reluctant to exercise the Power which undoubtedly resides in many of them, they cannot wholly be blamed,—they find little scope or encouragement so to do. And the result is *there is a vast amount of Power in the Church running to waste.* However capable and inspired (and inspiration is above the Church) the laity may be, and however ready they may be to exercise their potent effluence within the Church, they would naturally not disregard authority.

It is here that we have lost very much magnificent fellowship and co-operation. *Men, and women too, must exercise Evangelistic Power if they possess it*; no authority on earth can or dare forbid it; even our Lord did not forbid it.[1] For the Source of that Power is the same Source whence the Church derives her

[1] St Mark ix. 38-40.

authority and power. And men who have severed their fellowship with the Church—as we ordinarily understand that term, because they are forbidden to exercise the Evangelistic Power which undoubtedly resides in them (and who of us will dare question that?) within the sphere of the Church, have no alternative but to exercise it outside; to refuse to exercise it would be *to peril their soul.*

There is a far more Potent Ministry than that of the Diaconate or the Priesthood, and the excellence of the Episcopate is rather one of jurisdiction than inspiration, for the former depends on usage, the latter upon the capacity of the man, and even in Bishops this varies considerably of course. There need, therefore, be no hesitancy to a recovery of that broken fellowship where Evangelical Power is evident outside the ecclesiastical sphere, for there is a truly exalted ministry within to which that may be duly called and commissioned; distinct from and (if the expression is not out of place where pride of rank should find no place) superior to the ordinary ministry of the Church. There are surely few clergy worthy the title, who if they cannot exercise Power are not willing to recognise and honour it in others. It is not a question of admission to their Orders, but of the recognition of other Apostolic Orders. There is no need to ask men to enter an inferior office when they possess the capacity for the superior office. The jurisdictive and administrative functions of the Pastoral Order may be distinct from and be exercised side by side with the Evangelical Order in the Church, and there is place as there is indeed need for both. To gain that store of Power needs no sacrifice of principle—

if it needs a sacrifice of convention or a lofty vision, this is the day for abandoning the shackles of the one and apprehending the purpose of the other.

The Ministry of Doctrine, Sacrament and Discipline neither demands nor admits of that freedom of activity by The Holy Spirit, so essential to the demonstration of Power, and to that unfettered moving of The Spirit so essential to inspired and uplifting Evangelistic Service. It is the suppression not the expression of The Holy Spirit in the Church which is to be feared. Indeed, it is better that this Ministry be exercised by men not of great Evangelical capacity, for that must have freedom for expression which is not admissible in routine work, the very incongruity herein largely accounting for intermittent ruptures in ecclesiastical circles. There is abundant scope for Evangelical ministration duly commissioned, quite outside the *strictly* pastoral work of the clergy, to a large extent undertaken by them to the disadvantage of both their proper and their adopted work. A glance at the Ordination Services reveals that much of the work now assumed by the clergy is quite outside their commission and often quite outside their capacity. It is very doubtful whether preaching (as we are now accustomed to it) is the proper sphere of the clergy. Teaching undoubtedly is—theirs it is to teach doctrine; but the scope of preaching to-day embraces a much wider sphere. Moreover, we clergy, with some notable exceptions of course, are not preachers, and that wonderful power is not signally adorned in our hands. We are handicapped by our limited knowledge of "the world," in whose concerns we have had no

useful experience or practical training An Order of Preachers, commissioned pre-eminenly thereto, would be an enormous Power in the Church; not preachers of doctrine, for that is not their sphere, but Preachers of Public Morality and therefore men of the world in the exalted sense of that term, competent to visualise moral and social movements to an extent wholly impossible by the regular clergy —prescient of the issues of the springs of social and economic life and their potential influence in the social order; men of νοῦς, personality and sanctified common sense, and men of POWER. And these are men who should be in the inner councils of the Church, in her upper House of Convocation, and commissioned to speak in her name in her Cathedrals and Churches on any and every question affecting public life and movement; sent out, not in a cassock and scowl, but in a broad, generous, shrewd, devoted soul; men again, passionately devoted to The Cause, capable of focussing the public mind thereon and inspiring it to apprehension and response. There are plenty of them. Capital and Labour have their leading minds and commission them, the Press is inspired by them, every public movement has them; platform, senate and literature (and what a field does not this open up) know them by heart: why not the Church? It is the Church which ought to mould public opinion.

If we had men amongst us of this type, recognised as an Order in the Church and authorised to speak in her name, in touch with the springs and potential currents of life, we should prevent much mischief which now we only lamely and haltingly attempt to cure. We should not have to wait until music

hall, cinema and the like had become (if they have) pernicious and dangerous to child and adolescent life, we should have won them over and secured their co-operation. It is only fair to these popular movements to say that if they get on the wrong track and have a less exalted ideal than the Church approves, the Church is more ready with censure after than guidance before. We should not then have to deplore the evils of a misdirected democracy, industrial and social disturbances; and the Church would be, what she ought to be, the Guide, Counsellor and Confidant of the People. We have these men amongst us, men of the Spirit: capture their fellowship, and SET THE SPIRIT FREE.

If the laity were free to minister their proper sphere in the Church, the clergy would be relieved of that financial burden which is so grievous to be borne, and of that absorbing and harassing attention thereto which, as an eminent Judge recently said, "makes the clergy inefficient as priests." Apostolic experience tells us it is not our sphere, and modern attempts to organise finance in the Church have not relieved the clergy of the burden because they have not relieved them of responsibility. The needs of the Church, the needs of her Funds, Societies, and Organisations, should be the concern of the laity, *and the appeals should be made by the laity*: indeed, the whole of the financial department of the Church would be better served exclusively by them. Devoted men can voice the needs of Empire and Philanthropy, why should they be excluded from this ministry in the pulpit more than from the exercise of it on the platform? The clergy are often accused of being too parochial, and with having and encouraging too

little sympathy with extra-parochial claims, but the fact is their sympathies are bounded by their experience. The average parochial clergyman is not a specialist in the hundred and one world-wide objects to which he is expected to invite support; and specialists in these needs are not always available. When they are, they do not always tell them effectively. Appeals by laymen who know their subject and can tell it well would be welcomed in the Church, and the appropriateness of appeals by men who are keen and capable (and who would not engage to this work were they not keen and capable) would be recognised. This would give an impetus to a more sympathetic and evangelistic apprehension of this many-sided witness for GOD. To the Clergy the Gospel of Salvation, to the Laity the Gospel of Service.

But if co-ordination of Forces is essential, not less so is conception of Leadership. The Soul-cry of the world to-day is the cry of a broken world bathed in tears and blood. Is not the anxious and pitiable condition of the world to-day sufficiently desperate to demand some drastic, bold, self-sacrificing, and courageous readjustment of Christendom essential and urgent? "Where there is no Vision the people perish." Is the Church to remain impotent to lead to the Dawn, slowly rising across this raging sea of chaos, confusion and strife? Is no unity of leadership possible; can there be found no common denominator? If a Christendom united in Doctrine is yet far off, can there be no Christendom united in Determination? Stranger and more wonderful issues have been born of this war and are being born all round us. If the contemplation of this is too

quixotic for the Church to consider it seriously or enterprise it hopefully, let us remember what has been boldly attempted, and wonderfully accomplished, by and on behalf of the kingdoms of the world, before we dismiss as chimerical some such endeavour on behalf of the Kingdom of GOD. For Nations which were long hostile, of different races, languages and emotions are to-day united, deliberating in common council, fighting and enduring side by side against a common Foe, with unbroken and unflinching trust in and determined loyalty to each other, inspired by a Common Cause. Insular pride abated, national prejudices buried, political and international animosities hushed, economic relations readjusted, racial mistrust obliterated, long rooted jealousies forgotten, social barriers swept away and selfishness perished, in the face of a far more stupendous PERIL. Yet belief in all this, no less than in the self-surrender and world-wide sacrifice, the ready submission to discipline, and the calm endurance of all classes of the community, scarcely less at home than in the combatant ranks, would have been regarded as quixotic five years ago. To-day it is a blessed and accepted fact, made so by stern unyielding necessity. The very existence of Empires at a life and death grip has left no possible alternative. A unity of Nations which the most beneficent Peace could never achieve has been made possible by the bloodiest War in History! Cannot Christendom rise to this?

Is it impossible that Christendom can assemble together the representatives of all her manifestations of Truth—not for comparision of agreement nor for

comparison of differences therein, but *for concerted silence*, apart with GOD,—awaiting His moving Message, His Baptism of Fire, His Pentecost of Power? Can anyone doubt that The Holy Spirit thus waited on would guide aright their silent meditation and direct aright their united mediation for Illumination along that path now being traced rapidly and internationally across the track of Time—an aspiration which may become inoperative or dangerous unless it can have enlightened guidance? Can anyone doubt that His Prophetic Message would claim the sympathetic and grateful co-operation of the world? The need for this, the solemn duty of the Church to lead and hallow the reconstructed forces of the world, forces which may operate again in other mischievous directions, less bloody but not less brutal, will not be disputed; that the felicitous opportunity now lies before us will not be denied. Here lies the real Sovereignty of the Church, ministered in the Name of Him "from Whom the whole Body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself *in Love*." [1]

Time was when from the steps of her Throne the Church could determine the rise and fall of dynasties, the range of human ambitions, the issues of temporal aspirations; when her Voice could challenge effectually the discordant strife of tongues and lay powerful nations under an interdict until her will was paramount. Abused undoubtedly it was for it was a power of "meaner things"; the Power of Life and

[1] Ephesians iv. 15, 16.

Truth is the Supreme Power of the Universe, instinct with Confidence in His Message and Healing in His Wings. To that Sovereignty the world will render allegiance for in it lies its hope and out of it are the issues of Life. Were the Church the Oracle of Truth and therefore the Sceptre of Power in the world, she would stand calm and confident upon the imperilled and trembling ship, overwhelmed by the tempest of man's fury and the lashing waves of life's storm-tossed confusion, and to it utter the irresistible command,—"PEACE.—BE STILL!"

For the sake of restraining those terrible abuses of place and trust which jeopardise the progress of mankind, and confining within reasonable bounds that spurious ambitious pride fostered at the shrine of nepotism; for the sake of readjusting the embittered relations between nation and nation, class and class, capital and labour; for the sake of wiping off the face of the earth the ugly marks of those debasing and vicious disorders poisoning the pure stream of amity which ought to flow vital and vigorous through the true blood of the world; for the sake of ameliorating the lot of the poor crushed wreckage of Humanity, helplessly and hopelessly immolated upon Christendom's altars of greed and grab,—all which have contributed their share to the forces which have plunged the world in war, and above all for the sake of laying that Foundation of a free progressive Brotherhood of Nations, *let us have a United Crusade of* POWER *in Christendom!*

* * * * * * *

Within the Womb of that Solemn Silence in the Upper Room a great World-Power, nascent of issues

portent and sublime, immanent of the Energising, Quickening Illuminant of THE GREAT SPIRIT, matures to the Birth. A World Expectant strains from out its embroil of struggle and strife—broken, weary, dazed, to catch the Message of Hope and Strength, blazoned forth in no uncertain tones—for the Breath that wings that Message is the BREATH OF GOD: THE SOUL OF THE TRIUNE MAJESTY OF THE UNIVERSE. LOVE disprisoned from the fetters of man's guilty pride and selfishness—all-embracing, all-CONQUERING LOVE, ardent to pardon, swift to reassure, passionate to deliver and restore, proclaims the Dawn of The NEW and BETTER WORLD, for which men look and pray.

SO MAY IT BE.

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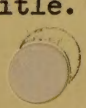

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